

BIBLICAL RECORDER.

VOLUME 73.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

NUMBER 22.

RALEIGH, N. C., WEDNESDAY, NOVEMBER 27, 1907.

WILMINGTON FIRST CHURCH.

REV. FRED D. HALE, D. D., PASTOR.

The records show that the church was organized on April 13, 1833. It is clear, however, from outside sources, that a church existed in the city before that date. When it was organized, or when it became extinct, is not known. Any information on this subject would be gladly welcomed. Following is a list of the men, in order, who have served as pastor:

Dr. Chambliss, A. P. Repton, A. J. Battle, John M. McDaniel, W. H. Jordan, J. L. Prichard, W. M. Young, J. C. Hiden, J. B. Taylor, T. H. Pritchard, W. B. Oliver, C. S. Blackwell, and the present incumbent. But little is known of Dr. Chambliss. A. P. Repton became pastor April 5, 1839. He soon took off a faction and organized a church on Orange Street. It lived some fifteen years, and dissolved, most of the members coming back to



Rev. Fred D. Hale, D. D., Host of the Convention.

the First Church. Dr. John L. Prichard was the hero of the yellow fever scourge, and died at his post.

Of the twelve former pastors, four are still living: Blackwell, Oliver, Taylor, and Hiden.

The lot for the new building at Fifth and Market Street was selected by a committee of three, Brethren French, Mitchell and Alderman, and purchased by the church in 1858. The house of worship was begun in 1860, and dedicated in 1870. The war interfered with the erection of the building, but the church held on heroically to their first plan, and finally finished the magnificent structure, a really fine building for that time, at a cost of some \$60,000. The Sunday-school room has been added since.

The church has had some stormy periods in her history, the worst of which lasted for years, and culminated in breaking the backbone of the church during the ministry of Dr. T. H. Pritchard. Many scars, from those deep wounds, will never be effaced in this world. "Behold how great a fire a little matter kindleth." Let the churches of the State profit by the sad experience, and flee from the beginnings of division and strife, as they would flee from Satan himself.

Covering up the scars, hiding from the gaze of the world the old wounds of suffering, most of the brethren and sisters, for Christ's sake, have become reconciled, and are now back in the church, and working harmoniously for the reclaiming of the lost ground. There is a certain "hush," however, that comes over our hearts at the least symptom of friction at any point, and the memory of the church's defeat, and Satan's victory, brings us to our knees in humiliation and great heart-searching, and peace and sympathy are key-notes that are struck loud and clear. The church is profiting by her experiences of the past. It would be next to impossible, at present, for internal trouble to come into the ranks of this church. With the death of Brother Stevenson, and a consciousness that soon other of our older brethren and sisters will be called from our midst, there has come into the church such a tenderness of spirit, and fraternal affection, that even the

younger members of the church feel its blessed influence.

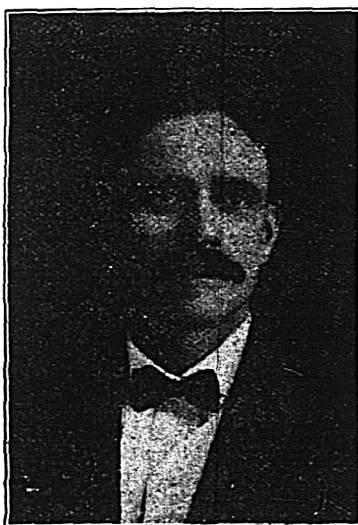
After the resignation of Dr. T. H. Pritchard, and the great loss of financial strength in the going out of several wealthy families, conditions were such, with the coming of Dr. Oliver in 1893, that the church could make but little headway, either financially or numerically, during the pastorates of both Oliver and Blackwell, which expired in 1903. A splendid foundation was laid, however, upon which the present pastor was to build.

Since his coming, now nearly four years ago, the old troubles have been practically settled, and the church is entering upon an era of numerical and financial prosperity—the enrolled membership now being above eight hundred, and the contributions of the church for the past year going beyond the ten thousand dollar mark, the resident membership, and the contributions, being both doubled. This period, also, has been an era of improvement in the church building, some five thousand dollars having been devoted to this purpose. The church is also becoming a universally recognized force for civic righteousness in the community. It has stood heroically by the pastor in his battle with the saloon.

Because of local environments, the field is looked upon as being one of the hardest in the State, by brethren who know the situation. Our prayer is that the Convention may be a great blessing to us, and greatly strengthen us for the work of the future.

Dr. Fred D. Hale, pastor of the Wilmington First Church, is an Alabamian by birth. He was educated at the University of Alabama and the Southern Baptist Theological Seminary, and spent six years in village and country pastorates before locating in the city. His chief pastoral work has been done in Louisville and in Owensboro, Ky. In Louisville he organized, from a mission station, what is known as the Twenty-Second and Walnut Street Church, which grew, during his five years' pastorate, to above 1,000 members, with a property of \$30,000, and, in addition, sent off a colony of 200 members, forming the Twenty-Sixth and Market Street Church.

During a three years' pastorate in the First Church at Owensboro there were 500 accessions to the church. Then he organized what is known as the "Third Church," of Owensboro, which grew, during a five years' pastorate, to above 1,100 members, with a property of \$45,000. Both these churches, the Twenty-Second and Walnut, in Louisville, and the Third Church, Owensboro, have grown to nearly 1,500 members each, and



Rev. C. F. Whitlock.

are two of the strongest and most notable churches in the Southern Baptist Convention.

After a nine months' pastorate of the Bales Avenue Church, Kansas City, Mo., he suffered a complete nervous collapse, and was out of the pastorate for two years, at the end of which time, having been restored to health, he became pastor in Wilmington.

While carrying forward his pastoral work he has been quite active in evangelistic and temper-

ance work. Many a hard-fought battle has he had with the saloon powers.

The honorary title of D. D. was conferred on him by Howard College, Alabama, in 1895. In that year, also, he took a three months' tour through Europe, Egypt, and the Holy Land. He is delighted with his Wilmington church, and with being a Tar Heel, and is taking a general and lively interest in the work of the Convention in the Old North State. At this time he is specially interested in the work of State prohibition.

SOUTHSIDE BAPTIST CHURCH, REV. G. A. MARTIN, PASTOR, WILMINGTON, N. C.

Southside Baptist Church, of Wilmington, was organized ten years ago with thirty-six members, ten of whom are still connected with the church. Rev. J. B. Harrell was its first pastor. He was followed by Rev. F. H. Farrington, under whom



Rev. G. A. Martin.

the church had great prosperity and erected its present house of worship. Rev. R. H. Herring followed Farrington and did a good work. The lamented Rev. C. B. Paul followed Herring, and the congregation reached high tide under his ministry. Revs. C. H. Utley and W. H. Davis followed next in the succession. The work was in a run-down condition when the present pastor, Rev. G. A. Martin, took charge one year ago. Since the present pastorate began there has been a decided advance movement. Congregations were never better in the history of the church, the membership has been increased 40 per cent, contributions to State and Foreign Mission doubled.

The church has been a beneficiary of the State Board of Missions since its organization, but it has decided to come off of the Board and keep house without help this year.

THE BROOKLYN BAPTIST CHURCH, WILMINGTON, N. C., REV. C. F. WHITLOCK, PASTOR.

The Brooklyn Baptist Church was organized as a branch of the First Baptist Church, April 4, 1886. At the beginning there were only twelve members, but they knew no such word as fail. From this little beginning these faithful ones, together with others who joined their ranks, have struggled on until they are an independent, self-supporting church with a membership of near 300. The organization was the outgrowth of a Sunday-school which was started by Mr. J. W. Taylor some years prior to the time the church was organized. For a time this church was assisted both by the First Church and the State Board of Missions. The charter members were Mr. Daniel Yates, Mr. and Mrs. W. T. Walton, Mr. S. L. Smith, Mr. and Mrs. J. W. Taylor, Mr. Z. E. Murrell, Mr. and Mrs. Nelson Jenkins, Rev. Geo. M. Tolson, Mr. G. M. Murrell, and Mrs. J. W. Baskin. The church now owns, free of debt, its splendid commodious house of worship, having ten class rooms for Sunday-school, and an auditorium that will seat 500 people; it has also recently purchased a lot well located at a cost of

(Continued on Page 4.)

OUR WORK IN NORTH CAROLINA.

THE BAPTIST AND THE STATE: WHAT WE OWE TO NORTH CAROLINA.

By Livingston Johnson, Corresponding Secretary.

In compliance with the request of the Editor, I take pleasure in saying a few things concerning the future of our State Mission work.

Will we ever be through with this business? Will the time never come when it will be no longer necessary to raise funds for the evangelization of our own State?

I do not know as to the remote future. The time may come when this work will be done, but it is not yet, nor will it be during the lifetime of any of us who are now engaged in it. Indeed, we must enlarge our undertakings and intensify our efforts, in order to meet and master the new conditions by which we are confronted.

We owe a duty to the State for the faithful discharge of which we are responsible to God and to our fellow-citizens. It is the business of the State to look after the temporal interests of its people, while upon the church (I use that word in its broad sense) has been placed by God the responsibility of caring for their spiritual welfare. That the State is doing its part, our unprejudiced prosperity abundantly testifies. The very air is filled with the spirit of progress, and every section of our Commonwealth is enjoying its full measure of this material prosperity.

The construction of railways in the East and West, is resulting in an industrial awakening in those sections which have for so long lain comparatively dormant. New enterprises are springing up along these roads and the people from the surrounding country are gathering around these new enterprises and forming towns. As a result of the development of hydro-electric power in Piedmont North Carolina, many predict that that section will, before many years, become the great manufacturing center of the South.

Instead of a few small towns we may expect in the near future great cities in Central North Carolina. We are now a homogeneous people, but before this generation passes away, people from the ends of the earth will find a home on the soil of our conservative old State.

In the face of these conditions is it difficult to foresee that a titanic struggle is just ahead? The very material prosperity which has, in these last years, come to us, is a challenge to the Christian forces to guard well the spiritual interests of our State. Whether, in the end, this material prosperity will be a blessing or a curse, will depend upon the directions given to it; and it is with the Christian people of the State to give it such direction. Because of our numbers, we Baptists are more responsible than any other people for the spiritual welfare of the State; and State Missions is the chief agency by which we must meet the situation. In these new towns to which reference was made above, we must plant churches and sustain preachers, in order to try to save these new communities from the perils of prosperity. The formation of industrial centers has been a heavy draft upon the surrounding country, and many strong churches have been greatly weakened thereby. With many of them it is a life and death struggle, and unless the Board can give to some of them a little help in the crisis that is upon them, they must close their doors, or be cared for by an inefficient ministry.

It is clear to me, and I believe will be to anyone who studies carefully present conditions, that the future is fraught with dangers which, under God, can best be averted by the work of State Missions.

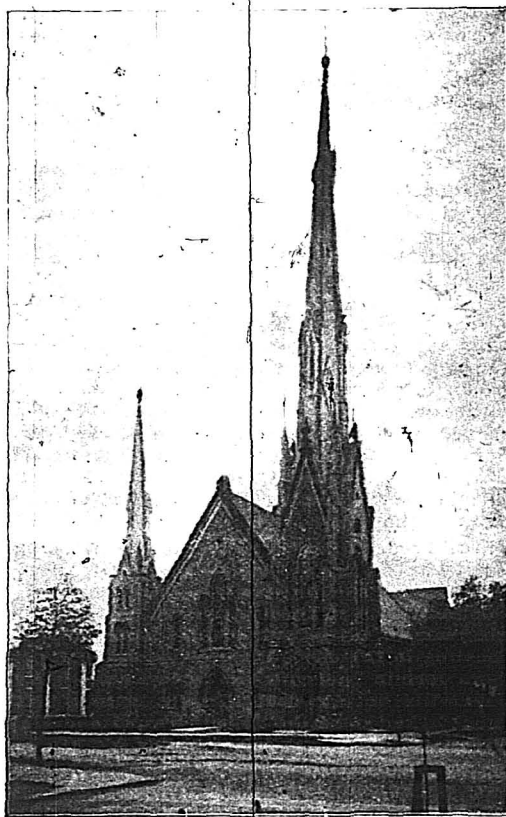
In view of the foregoing, a few suggestions as to how the work of the Board may be made most effective, may not be out of place:

(1) We must have a larger number of efficient men. When we speak of men for Mission work, we are too apt to think of the foreign field alone; but of North Carolina it can be truly said, "The harvest is great, but the laborers are few." This is especially true of country fields. There is a disposition on the part of our Board to give to Missionaries on destitute and important country fields a decent support, but it is very difficult to find strong, well-equipped men who are willing to go to such fields. Why it is that a destitute country field in North Carolina will not appeal to a God-called man just as such a field in China does, I cannot see. We need to pray earnestly to "the Lord of the harvest that He will thrust forth laborers into His harvest," right here in our own State.

(2) We need more money. Every year the calls upon the Board are more numerous and more urgent. To meet these growing demands, we must have more money.

(3) The Board needs correct information in regard to the needs of the fields. They must de-

pend largely for this information upon the Associational Executive Committees. The Executive Committees are on the ground and know the needs and prospects of the fields. On the recommendations of these Executive Committees the Board must, in most instances, base its action. Fearfully responsible are the positions occupied by the members of our Association Executive Committees. They have in their hands, to a great extent, the disposition of the Lord's money, and they are under most solemn obligation to place these sacred funds where they are most needed and will accomplish most good. Applications should not be approved simply because the man named in the application is a good man and has done good service for the denomination. If this is the only ground for asking aid, it is



First Baptist Church, Wilmington, Where the State Convention Will Meet, December 4th.

not an appropriation, but a pension, and the State Board is not a pension bureau.

An associational Executive Committee, in passing upon an application, should be guided by the following rules:

1. Is the field a needy and promising one?
2. Is the man whose name is mentioned as Missionary the most available man for the place?
- (3) What is the least amount necessary in order to secure the services of such a man?

By conscientiously observing the above rules, an Executive Committee will rarely make a mistake.

(4) Many of our Associations and churches need a broader vision. They are not putting so much money into the work of State Missions in order to get so much back in dollars and cents, but are contributing for Mission work wherever it is needed in the State. Some Associations do not need a dollar of State Mission funds, but they are under no less obligation to contribute to State Missions on that account.

The State Mission Board is composed of brethren from all over the State. They are conscientious men who feel keenly the responsibility that rests upon them in the disposition of the Lord's money. They have a State-wide view, and the needs of the different sections are carefully considered by them.

The churches should make their contributions to State Missions, leaving it to the judgment of the Board to appropriate the money to points of most promise, and where the needs are greatest.

The prosperity, of which note has been made in this article, has created a great opportunity, and at the same time has given us ability to meet the opportunity. Never before have our people been so prosperous financially and, therefore, never before have they been so able to do great things for the Lord.

For the glory of God and for the highest good of our dear old State, let us strengthen the foundation of all our denominational enterprises by giving a more liberal support to the work of State Missions.

Raleigh, N. C.

EASTERN NORTH CAROLINA: CONDITIONS AND NEEDS.

I have often heard it said that the West needed development and that the East needed evangelization, but after laboring in the East for eighteen years I know that the East needs both development and evangelization.

The real missionary territory in North Carolina lies west of the Roanoke River and east of that branch of the A. C. L. R. R., running from Richmond, Va., to Florence, S. C. This embraces a territory of 15,951 square miles, and is covered by twenty-six counties. Of course some of our very strongest churches are in these counties. Besides the great religious destitution in these counties, we have to contend with every issue known.

In many places our churches are far apart, our members having to go from five to ten miles in order to attend church, and in a few places one would have to go twenty-five miles in order to attend a Baptist church. In this territory you will often find large families, and not a member of the family belonging to any church. I have found grown people who confessed that they had never been inside of any church. These people are kind and obliging and as hospitable as any people in the State, but they are not Christians.

This section of the State is being wonderfully developed. Factions are being built. The Norfolk and Southern Railroad runs through the very heart of this section, and towns are springing up, almost as if by magic. This whole section is just now filled with new life. The old farm-houses are being pulled down and handsome residences are being built. Large tracts of timber that were almost worthless a few years ago are exceedingly valuable now. At last this Eastern section is in full touch with all the world. To-day is our opportunity; to-morrow it will be too late.

Needs.

First, we need more men; godly men; strong men; men capable of leading. The people are rapidly being educated. Other denominations have strong men in the field, and we must have.

These people are naturally Baptist; many, many of them having been reared under Primitive Baptist influences, and are looking to us for the light. Shall we give it to them, or shall we let this God-given opportunity slip?

We have men, good and true, on many of these mission fields, but they do need help. Day and night some of them cry for help. Brethren, can we not enlarge our contributions for State Missions and place more men in this vast territory and take this Eastern country for our Lord? It will not do us any good to hold 203 Meter Hill unless we take Port Arthur. I quote an extract from the great speech of Bro. J. W. Bailey:

"Men and brethren, we have taken 203 Meter Hill! We command the situation: We have won our battle for our principles and doctrines. We have a host of 200,000 white members in North Carolina. Every fifth man and every tenth person you see in North Carolina is a Baptist. Oh, for the realization that with one devoted effort we can take our commonwealth for Jesus Christ."

Churches.

We are greatly in need of more churches. Many of our missionaries have to preach in small school-houses. The congregation cannot be accommodated and the work is greatly hindered. We ought to have a church building fund in North Carolina. Many of our Sunday-schools will have to close during the winter because of no suitable place to meet. This must be remedied if we are to take our State for Christ.

Development.

Our churches greatly need to be developed. Especially is this true of our country churches. The salary is so small that our pastors have to serve, in many instances, from four to eight churches, and are so occupied that they cannot give the time that they ought to give to the development of the churches. Many of our churches fail to contribute to the objects of our Convention, and but a few contribute to all of the objects of the Convention. Our country churches ought to have more preaching, and the preacher ought to be better paid, in order that he could give more time to the preparation of his sermons and to the development of his churches. I do not think that our city churches are as fully developed as they should be, and it would be a great blessing to them if they would send their pastors, on the mission fields, for two or three weeks each year, then the pastor would see the great needs, would help the work on, and lay it upon the hearts of his people, and then we would get the money to enlarge our work. The best developed churches that I have seen in North Carolina are those that have been helped by the Mission Board. They know the conditions and real-

ize their responsibility, and readily respond to the appeals of others. I think if all of our people could be well informed that it would be an easy matter to secure all the money and as many men as we need, and that we would right speedily take this State for the Lord Jesus Christ.

BRAXTON CRAIG.

Rocky Mount, N. C.

WESTERN NORTH CAROLINA.

Dear Editor:—It is a pleasure to comply with your request for a statement in regard to the work in the West. I have been over a good portion of the territory and speaking broadly, the West is in very good shape financially. The crops have been very good; the cribs are full, the meat will soon be in the smoke-house, and many of the people have good bank accounts. But you want to know about our work.

The Territory.

There are twenty-three counties included in what is known as Western North Carolina. In most of these counties the land is fertile and the people are prosperous and happy.

Churches and Members.

In these counties there are about three hundred and eighty churches, and sixty thousand members. I do not say these figures are accurate, but they give us very nearly the number of churches and members.

Schools.

The Associations have co-operated with the Home Mission Board and have established and equipped nine Baptist schools. The subject of Education is one of very general interest in the West, and is ably discussed by Bro. A. E. Brown.

There are a great many boys and girls in these schools, and from among them will come some of our best teachers, strongest preachers, foremost business men, and, best of all for the West, our most intelligent and progressive laymen.

Evangelization.

The West has been evangelized. A man who has not been in this territory can hardly realize to what extent the above statement is true. Dr. John E. White, of Atlanta, once said of this section: "I venture the assertion that the territory of the twenty counties in our North Carolina mountain section is the best evangelized similar area in America."

The ministers have preached in the groves, in the school-houses and by the firesides, and souls have been saved. The West is practically evangelized.

Work to Be Done.

(1) The salary of the pastors at the centers of population must be supplemented so they can give all their time to the work.

(2) There are a great many weak churches at important places in the country which give promise of growth. These will have to be helped until they are able to support themselves.

Development.

The pastors, and the most of them, are consecrated men, are gradually leading their churches to higher ground. A great many of the pastors realize that now is the time to do this work. Their people are prosperous as never before; they love God and His cause, and can easily be lead, when instructed, to give of their means to help all the objects of the Convention.

The Outlook.

Nearly every one you meet says it is bright, and from my knowledge of the West, I never saw a more hopeful outlook. There are more laymen who seem to be interested in the work, eager to know what is being done. Some of the churches are forming Missionary Societies; more religious literature being taken than ever before. Every Association visited west of the mountain doubled their contributions to State Missions with one exception. These things, with many others I could mention, make me say the outlook is very promising.

W. R. BRADSHAW.

I heard the other day of a young Quaker who wrote back to his father, telling him of the wonderful size of the berries and farm products in the West. He told him that the bark of the sequoia gigantea tree was twenty-four inches thick. The old father wrote to him and said: "My son, I regret that thee hath fallen into the habit of lying, along with other Westerners. You know the bark of no tree could be so thick." The son, upon receipt of this letter, went and got a large trunk of bark twenty-six inches thick. He expressed it to his father in Pennsylvania, C. O. D. It cost the old man \$14 to get it out of the express office, and when he looked it over, he sat down and wrote: "My son John, thee need not prove thy statements any more. It is too expensive. We will take thee at thy word."—J. W. Brougher.

Progress in Foreign Mission.

By Wm. H. Smith, Editorial Secretary.

The last ten years have shown remarkable progress in the work of our Foreign Mission Board. The contributions to the Board have increased from \$125,681 to \$403,811, and in North Carolina the increase is from \$7,839 to \$30,481. The number of missionaries has gone from eighty to two hundred and twenty, and the number of native workers from one hundred and ten to three hundred. Ten years ago the missionaries reported six hundred and sixty baptism (660). This year they report two thousand two hundred and thirty-nine (2,239). The membership of our Baptist churches on the foreign field has increased from 4,324 to 13,437. These figures, though indicating a large increase, express very inadequately the real progress. The best part of the work cannot be tabulated. No numbers can indicate the growth of intelligence as to mission work, nor the increase of interest among our people. No statistics can tell of the mighty impression that the Gospel has made upon heathen countries, nor of its widespread influence among those who do not claim to be Christians.

Lagging Behind.

Indeed, so great has been the progress abroad that the generosity and consecration of our people at home are not keeping up with the demands of the work. All of our fields are suffering for the lack of men and means.

Bro. John Carter, a Baptist business man of Georgia, who has given large sums of money and two of his daughters to the foreign field, and who is now traveling in China, writes:

"I wish to say that I find all the stations short of help. At Tengchowfu we found a brave young lady living alone, not yet having been on the field two years, bearing the burdens of a girls' school unaided, because of the dearth of workers."

"I have met most of our missionaries in this Province, and I have never seen a nobler set of good, solid, consecrated men and women anywhere; but they are hard-pressed and cannot do half the work that it seems to me is necessary to be done. I trust the Lord will open the hearts of our people to send more men and women here. I feel that if we had the men and women here on the ground and money to build and equip schools, we would take China for Christ in a few years. I really believe that in the next twelve or fifteen years we shall see China a great Christian nation."

"What are we Baptist to do? Shall we sit by and hoard our money and let others have the joy of doing this great work which our blessed Lord gave His people to do? Oh, that not only fifty men but one hundred of our good business men would come over and see the opportunity for a good investment! I have tried it, and I am not mistaken in the profits which I have received."

Dr. E. Z. Simmons, one of our veteran missionaries in South China, writing of a great meeting which he held recently at Yingtak, in the Hakka field, says:

"The attendance has been limited only by the size of the chapel. The chapel is two old shops about eighteen feet wide, low, over-head floors. The brick and mud wall, about fifteen inches thick, separate the men and women. Where the preacher stands a part of the wall has been taken down. One needs to stand in the center and have two good eyes to see on both sides. The light comes from two glass skylights in the roof. Ventilation is very bad. It is hot and close when the people are packed in. It will seat, each side, about fifty. The floor is part brick and part lime and mortar. This is the kind of a place that we are holding all of our meetings in. We could have three or four hundred as well as one hundred, if the chapel was large enough. There was a time when the small chapels would hold the people. That time has passed. The people are friendly and cordial and want to hear the Gospel. I covet for our younger missionaries larger and better chapels than we have had in the past. Our usefulness might be doubled or quadrupled here with proper equipment."

"The possibilities of this field are very great. And I trust the Board may realize this and send the five more missionaries needed as soon as possible."

Just such appeals as these could be multiplied a hundred-fold from the various fields. How long shall our missionaries plead in vain?

The Call for Men.

Let us ring out through the Old North State, which has furnished so many noble missionaries, the insistent call for men, which is coming from all parts of the world. I may be a heretic, but I believe that no greater good could come to the

cause of Christ at home than for many of our very best equipped young pastors to give up their delightful pastorates and volunteer for the front. It would result in a religious awakening and a spiritual revival in the churches which these men can never bring about by remaining at home. One of our troubles is that the people are Gospel-hardened and surfeited with preaching. They have heard too much and done too little. There is a super-abundance of preaching and a dearth of practicing. We are at ease in Zion. We need something to shake us out of our lethargy, and there is nothing that would arouse us so thoroughly as a mighty exodus of our best young preachers to those lands where the millions are hungering and thirsting for the Gospel.

Many a bright young preacher is often sore at heart because the people do not come to church. He feels that his earnest efforts are not appreciated. Well, I can point him to places where he would have no lack of congregations, but can get throngs to hear him every day and at all hours of the day. I seriously raise the question: Is it not time for a great army of our preachers to follow the instructions of Christ and shake off the dust of their feet as a testimony against the towns and cities that are so indifferent to their message, and go yonder where the multitudes are waiting for that message? The Master was infinitely wise, and I believe that if we would follow His instructions in this matter, it would prove a mighty blessings to our churches.

What of the Outlook.

I am often asked this question, and I am sure that no man can answer it. The Convention at Richmond called for \$750,000 for Foreign Missions this year. The Board believes that the Convention acted in good faith, and that the brethren mean to make a great effort to increase the offerings from the churches. It has therefore enlarged the work. Twenty-two new missionaries have been sent out, and some large appropriations have been made, but our receipts are far behind what they were this time last year; the Board is heavily in debt and the rate of interest is burdensome. It seems that we have almost reached the limit of our ability to borrow, not because the banks are afraid to trust the Board, but because money is scarce and the demands are heavy. Many large appropriations are being held up until the Board can find out in a practical way what is the will of the churches.

But I believe that the outlook is better than these facts would seem to indicate. A mighty wave of Missionary enthusiasm and of consecrated giving to Missions is sweeping over the land. We are perfectly confident that Southern Baptists are not going to be left behind in the great movement. They have always occupied a place in the front rank of Missionary work, and we are confident that they will continue to take a leading part.

Just Three Things.

There are just three things to which we must all give ourselves with great singleness of heart during this winter. The first is prayer. Oh, that all of our people would call upon God for this great work now! We may be very sure that Dr. Willingham, who is in China seeing the wretched condition of the heathen, and the heavy burdens and the great needs of the missionaries, is calling upon God daily, and many times a day, that the churches in the home land may be aroused as never before. Let us all join Him at the throne of grace.

The second is work. Let every pastor and layman feel that the demand of the hour is for leadership and that the responsibility is upon him to do all in his power to arouse his own church, and neighboring churches as well, to do their very best.

The third is consecrated giving. Many of our people are wealthy, and they want to make the best investment of their means. The safest place to put money, and the investment from which the largest profit is bound to come, is to give it to God for world-wide evangelization. Many others have but little money, and they feel that they must use it carefully. No mistake will be made if they honor their Lord by giving it freely for the conquest of the world in His name. Each State must nearly double the gifts of last year if we are to reach the amount asked by the Convention. What say the Baptist of North Carolina?

Let us begin with new energy to do these three things now, and the next decade will show a progress in Missions which will cause the great work of the last ten years to fade into insignificance.

Richmond, Va.

Encourage the faint-hearted, support the weak, be long-suffering toward all.

BROOKLYN BAPTIST CHURCH.

(Continued from Page 1.)

\$1,250 upon which it will erect a parsonage in the near future. The first pastor of this church was Rev. Geo. M. Tolson; Rev. A. A. Scruggs, of Columbus, Ohio, was the second pastor, and was succeeded by Rev. J. T. Jenkins, who is now doing a great work in Wilson, N. C. The next pastor was Rev. R. E. Peel, who was succeeded by Rev. J. W. Kramer. He resigned in 1899 and was followed by Rev. J. J. Payseur. Rev. J. L. Vipperman was then chosen pastor, and after him Rev. J. A. McKaughan, who resigned last May and was followed by the present pastor, Rev. C. F. Whitlock, who took charge of the work September 1, 1907. Brother Whitlock is a native of Western North Carolina and was converted and united with the church at Holly Springs in Iredell County, N. C. He moved to Missouri in 1884 and was ordained to the ministry in 1892, after which he entered William Jewell College, from which he graduated in 1897, since which time he has held several important and successful pastorates in that State. He now comes back to his native State and takes charge of this important field. We give to him a hearty welcome and pray for his success.

EDUCATIONAL.

THE COLLEGE AND THE CONVENTION.

BY PRESIDENT W. L. POTKAT.

Wake Forest College is the child of the Baptist State Convention, eldest born and longest cherished. Throughout the lapse of these seventy-three years the relationship of mother and daughter—proclaimed, indeed, by no formality of legal enactment—has been vital with a common spirit and aim, and close with the intimacy of unrestrained confidences and mutual dependence. The vital bond is closer drawn now than ever. Community of struggle and of triumph is a great welder of hearts, and what God hath joined together let not man put asunder.

The annual session of the Convention is the time when it comes to self-consciousness; it awakes from absorption in the work of its scattered agencies; it recollects itself and gathers up in white light for the moment the energies which play in remote obscurity upon its wide field. The mother calls in her busy and burdened children. For a brief space she surveys them in a radiant and contagious happiness, refreshes them with good fellowship and the inspiration of the larger vision, and then sends them out again to their task of hastening on the Kingdom. With the rest comes the College. And, first of all, it would offer its greetings, respectful and grateful. It would assure itself anew of its place at the mother's knee. It would rejoice in her smile. It would reaffirm its vows of consecration to her enterprise.

But the mother will ask, How fares it on the field of education? How goes the battle there? What is won? What waits for conquests? What peril? What recruiting? The answer is confident and free.

The achievement of the College since its opening as Wake Forest Institute with sixteen students in February, 1834, may not be lightly or quickly set down. The science of statistics, with all its bravery of ordered figures, is not reliable because it is not exhaustive. The best things of life escape the mechanism of the census; they refuse to be tabulated. With this limitation in mind, the following particulars may be mentioned:

(1) Wake Forest College has amply fulfilled the promise of its founding: it has given the Convention an educated ministry with all that such a ministry means. The odium of ignorance attached so commonly to the Baptist pulpit and the Baptist name at the time of the organization of the Convention that the proposal that Baptists should establish an institution of learning appeared to not a few public men as incongruous and absurd. Opposition to their application for a charter for such an institution in the Legislature of 1833 was open and stubborn. The charter was finally granted upon the casting vote of the President of the Senate, Mr. William D. Moseley, himself not a Baptist, though the son of a Baptist deacon. His name ought to be known and cherished in every Baptist household of our State. And the charter which was secured was niggardly in its provisions. The limit of property the unwelcome infant was allowed to hold was \$50,000 only, and it was enacted: "The provisions of said act shall continue in force twenty years and no longer."

To-day the situation is quite reversed. The supercilious attitude, if it exists any more, is ridiculous and self-convicting, and the general Bap-

tist position, as well as any particular Baptist demand, receives in all quarters every desirable consideration. Of course, this respectability is mainly valuable as an acquisition, on account of the freedom of service which it secures. And here emerges another direct result of the education of the ministry of our denomination. Far from involving any compromise of their religious zeal, it has fired it up and given it intelligent direction, so that our progress in all the spheres of our activity has attracted wide attention, and not infrequently North Carolina Baptists are held up as an example to the brotherhood in other States.

(2) Wake Forest College, along with the Biblical Recorder, has had a notable part in the preservation of the hearty fellowship and practical unity which have marked and blessed the long history of the Convention. The energies which have been elsewhere dissipated in unseemly strife, have in North Carolina rolled their combined volume forward upon their task. And woe betide the voice that shall ever in the long future break this harmony with the note of discord.

(3) But the Convention is concerned not merely with the standing and work of the denomination as such. It looks beyond these to the ulterior purpose which gives them interest and value. It is concerned for the renovation and salvation of organized society, for the establishment of righteousness after the mind of Christ in all civil and social institutions and regulations. Accordingly, it will hear with pleasure that its College has not stopped short with fitting men for the distinctive work of the churches, public or private, important as this has shown itself to be, but with a widened horizon has sent its sons out into the service of the State. In all the ranks of public responsibility they are to be found, educational, civic, and political, in increasing numbers as each scholastic year frees its quota equipped for service. The addition in the later years of the departments of Education, Law, and Medicine, has been potent in bringing this to pass.

(4) By far the most noteworthy achievement of Wake Forest College is itself. From very rude beginnings, through apathy and opposition and debt, which more than once well-nigh strangled its struggling life, it has come up to its present efficiency and well-earned reputation. Under the smile of the Convention, it has been established on a secure financial basis. It is remarkable among the smaller colleges of the country for the number and extent of the courses which it offers, as well as for the relative adequacy of its practical equipment. The tradition of earnest work is perpetuated unimpaired. Its student body is the largest and the best prepared in all its history, is loyal and ardent in its attachment. The spirit of the College is fine, its attitude erect and hopeful, sobered a little and saved from over-confidence by the gravity of its responsibility as it stands at the gates of a new and larger opportunity. This opportunity and its consequent demand may now be set forth as the last item of this answer of the College to the Convention.

(5) The number of the students likely to be attracted to the College in the next few years will greatly exceed our present accommodations. It is not unreasonable to believe that as many will come as we shall be willing to receive. The teaching force for the students now here is insufficient, and it has ceased to be wise to count longer upon personal devotion to hold men here on an inadequate salary. Heretofore additional income has been employed in the enrichment of the courses of instruction, rather than in external betterments. The time has now come when the College cannot any longer endure the discredit of not providing some of the common conveniences of life in civilized communities, such as electric lights and a general heating plant.

The constituency of the College is large and undivided and getting rapidly to be prosperous. To it, under the sanction of the Convention, we look for the needed reinforcement to meet with address and confidence the larger tasks of the new time.

Wake Forest College, Nov. 22, 1907.

THE UNIVERSITY FOR WOMEN.

BY PRESIDENT R. T. VANN.

It may be doubted whether any institution founded and fostered by the Baptist State Convention promises finer results than does this school. Located in the heart of the Capital City, the center of the social and civic life of the State and headquarters for our denominational operations, it affords opportunities peculiar to itself for acquiring by observation and unconscious absorption a good deal that cannot be gotten from books.

Students have attended this institution from New York, New Jersey, Pennsylvania, Virginia,

South Carolina, Georgia, Florida, Alabama, Tennessee, Mississippi, China, and from eighty-seven counties in North Carolina; so that the girls enjoy the advantages of broad and varied associations, and enter into life-long comradeship with many and widely-scattered friends. Already during its brief existence its records show the names of more than one thousand matriculates, of whom seventy-three carry diplomas.

The growth of the school in all directions has been steady and rapid. Beginning with the unparalleled experience of having to purchase another building, to accommodate the overflow of students at its first opening, it has grown in eight years from one building to six; from two hundred and twenty students to three hundred and ninety; from twenty-one officers and teachers to thirty-five; from a debt of \$43,000 to an endowment of \$37,000. Its plant is now appraised at \$220,000, and the enrolment for the session can hardly fail to exceed four hundred. It is believed that this record is without parallel in the history of Southern education, certainly of denominational schools. Such a miraculous growth would seem to betoken a wide demand for the school before it was built, popular endorsement of its work, a large place in the hearts of our people, and the gracious approval of God.

With this material growth has come a corresponding spiritual uplift and enlargement, more marked, we think, with each succeeding session. The influence of the weekly Y. W. C. A., the daily students' prayer meetings and the various Christian Culture Classes and Mission Study Classes and Personal Workers' Classes (all conducted by the students themselves), not to mention the Bible Study in the regular College classes, is simply incalculable.

Nor can any one estimate the beneficent effect of these agencies upon the denominational life. Already one of our old students is in Japan; another is in China; still another is now on the Pacific bound for China; two others are at the Seminary preparing for the Foreign Field, and some half dozen others are awaiting appointment by the Foreign Mission Board. And as for our home work, the writer rarely visits a church in the State where he does not find one or more B. U. W. girls engaged in some form of active Christian service.

Some of our urgent needs are a laundry, a well equipped gymnasium, means of purchasing some adjoining lots which are likely to come on the market soon, a large endowment fund, another dormitory building, and a large music hall. Indeed, until one of these buildings is erected we must sit still and send away a number of our girls each year to other institutions. Twenty-six applications for rooms in our main building have been denied this fall, and with the rapid multiplication of high schools under the State's new policy, we may expect soon to see a hundred girls knocking at our door. But unless something is done quickly they must knock in vain.

THE WAKE FOREST ENDOWMENT MOVEMENT.

In the summer of 1906 the General Education Board of New York made a formal offer of \$37,500 to the endowment of Wake Forest College provided the sum of \$112,500 should be raised during the year 1907 in cash and subscriptions, the subscriptions to mature before the close of the year 1910. This offer was accepted by the Trustees, and in response to their request, made in regular meeting in December, 1906, I undertook to secure the conditional subscriptions during this year.

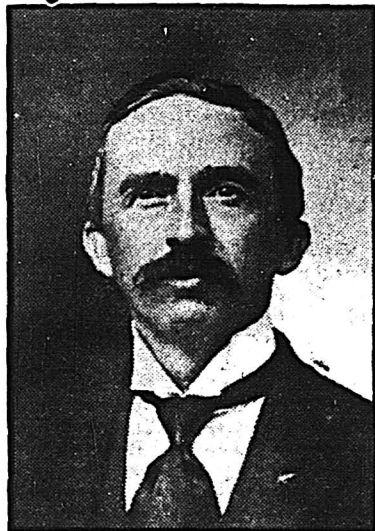
With all the resources at my command I have pursued the task without the slightest cessation, taking no vacation at any time, hoping to be able to report victory at Wilmington. Because of the unexpected financial depression this may not be possible, but with the united efforts of all our friends we shall achieve abundant success before the end of the year. If all the promises made are fulfilled, we are now in sight of nearly \$100,000. More than twelve hundred and fifty subscriptions have been made, representing, not Baptists alone, but loyal friends in other denominations.

The buoyancy of youth and the sober judgment of age have been enlisted. The student pursuing his arduous tasks, hard pressed to meet his current expenses, has vied with the hoary-headed alumnus, paying generous tribute to the dear Alma Mater that sent him forth fifty years ago. More than five thousand dollars will be given by the students, and from no class of contributors have I received so much inspiration. The brave boys in my Sunday-school class have encouraged me most of all.

The need of this additional endowment is apparent to all who are familiar with conditions in the College. The lack of electric lights, not to

mention other patent necessities, places Wake Forest behind any other College of like grade in the State. Elon College with a constituency not more than one-tenth as large as that of Wake Forest has an excellent electric light system. I have publicly pledged that the success of this Endowment Movement will mean the installment of an adequate lighting plant—a pledge which I am sure will be kept.

Other needs are equally urgent. Many of the classes are badly congested. Some of the departments need to be divided. The salaries of the professors are pitifully small. Some of them have



PROF. J. B. CARLYLE,
The Prince of Endowment Agents.

served here for years through sheer love of their work when they could have doubled their incomes in congenial employment elsewhere.

Every department of our denominational work will be quickened and enlarged by the success of this movement. The infirmary at the Orphanage will be finished and paid for in 1908. The State Mission Secretary, faithful and efficient leader, will find it less difficult to raise money for his great work. For, as a vigorous heart means strength in every member of the body, so this inflow of new power into Wake Forest, the heart of all our denominational interests and enterprises, will add a mighty impetus in all our activities.

Our people are abundantly able to give this additional endowment. I could have secured it with less effort perhaps outside of our State, but I preferred to lay the burden on the hearts of our own people for it is infinitely better that twelve hundred should give the money as the tribute of loyal hearts than that twelve should give the same amount in a spirit of indifference from their surplus wealth.

Brethren, the College is yours. It has served you faithfully in the past. Under the blessing of God it will have a larger career in the coming years. Will you endow it?

J. B. CARLYLE.

THE OUTLOOK OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

BY PRESIDENT E. Y. MULLINS.

The Southern Baptist Theological Seminary occupies to-day a position unique and interesting in many ways. The center of population of the United States is not very far from Louisville, Ky., to the westward. The Seminary is on the northern border of the Southern States. It is thus within reach of a vast territory of the Middle West. It is therefore near the center of influence which will dominate in American life in the near future. Already there has been a movement from the East toward the Middle West in many lines—financial, literary, theological, and otherwise. There is every indication, therefore, that the Southern Baptist Theological Seminary has before it a great career of influence and power, by reason of its location in large part, and by reason of its constant loyalty to the Scriptures, its evangelistic spirit and its policy of making practical every department of theological study.

Another thing which gives promise of increasing the power and efficiency of the Seminary in the future is the Baptist denomination in the South—the largest body of Baptists associated together in organized work on the face of the earth, and growing rapidly. The Seminary is the institution of Southern Baptists. It has had their support and will have their support in coming years. In increasing measure the Northern Baptists are looking to our Seminary for training for their students. Churches all over the country be-

lieve in the spiritual, evangelistic, and practical as well as high scholarly ideals of the Seminary.

There is, however, a situation upon us which needs to be faced squarely; and that refers to the financial outlook. At present there is far from an adequate supply of preachers to meet the demands in our churches. From every point of the compass the word comes that there are churches looking for pastors but unable to secure them. It is impossible with the present supply of trained men to meet the need. The reports of both the Home and Foreign Mission Boards have said in recent years that there was great need for adequately trained men to meet the needs at home and abroad. I do not know where our Boards would go to get the men they need for the work if they were supplied with unlimited funds wherewith to prosecute the work. The time has long passed when the untrained, inefficient man can be safely sent to the mission field. We must have the best men for the work everywhere.

The logic of the present situation is the reinforcement of theological education. This grows out of the actual needs of the ministry. The general standards of education are rising so rapidly that the uneducated preacher can no longer exert an influence that counts for very much. Even in the country churches, the boys and girls are receiving college educations, and the untrained man finds it exceedingly difficult to meet the situation there. Of course the uneducated man in the past has done a great work and has accomplished fine results, but the day is past when these conditions can be met as formerly. If theological education could be sufficiently reinforced and the proper aid could be given to worthy men desiring training for the ministry, there might be a very large increase in the number of men attending upon the theological seminaries and upon ours in particular, but until this is done, it is going to be increasingly difficult to meet the demands, and supply the needs of the churches.

It will not be many years at the present rate when our foreign missionary enterprise as well as our home mission work will have reached an acute crisis in the dearth of suitable men for the field. With the increase in the number of churches at home not supplied with preachers and seeking in vain to find suitable men for pastors, and with the growth in opportunities on the home and foreign fields, the prospect is that there will come a crisis in our mission work. The Baptist denomination is growing too rapidly, its future is too bright with promise for us to ignore the indications of the situation or for us to fail to provide against the emergency that is sure to arise. Forewarned is forearmed. It does not hesitate to say that we are going to face a situation in the near future which will be fraught with the greatest peril to our cause unless we take up this matter and deal with it at close quarters and endeavor to solve it in the light of the truth of New Testament teaching and for the glory of Christ.

The one thing of supreme importance which engaged the attention of the Trustees of the Southern Baptist Theological Seminary at their last meeting was the question of increasing the endowment of the Seminary until it amounts to one million dollars. This means an actual increase in the present endowment of about \$400,000. The Seminary will celebrate the fiftieth year of its establishment in 1909. It is of very great importance that the proposed increased endowment be secured by that time, if possible, and this is contemplated in the plan of the Board of Trustees in launching the efforts to raise this money. Of course, four hundred thousand dollars is a large sum of money, but it is believed that Southern Baptists are able to raise it, if they make up their minds to do so, within the time specified—two years. In order that it may be accomplished within this time, it will be necessary for the Seminary to have the co-operation of every denominational paper. I rejoice to know that the Biblical Recorder is committed to our cause most earnestly and will do all it can to help us. It is also necessary that we have the co-operation of pastors everywhere. We will need a strong and hearty pull on the part of every pastor in the denomination in this great undertaking. We want more than a basket collection. We want an effort in each church which is serious and sustained and looks to the raising of a sum sufficient to meet the needs of this great cause.

CHOWAN BAPTIST FEMALE INSTITUTE.

The Chowan Baptist Female Institute was established at Murfreesboro, N. C., in 1848. The old "Academy" lot in Murfreesboro was purchased at a cost of \$1,225 and fitted up for immediate use. A board of trustees had been appointed by the Chowan Association at the invitation of the "Bertie Union Meeting," which body first proposed to the Association the establishment of a

Female School of high-grade to be under the patronage of the Association.

The Institute was formally opened October 11, 1848, with eleven students, the number increasing in a short time to forty-seven.

Rev. A. McDowell had been selected as President, who called to his aid the requisite assistants. During the first session McDowell retired from the Presidency and from the Institute in the month of April, 1849, and Rev. M. R. Forey became President. The number of pupils increased, and the limited accommodations proved insufficient for the proper care of the increasing numbers of pupils and the necessary number of teachers. A few friends uniting with several of the trustees organized a joint-stock company for the purpose of erecting a large and suitable building to meet the demands for more ample and better accommodations for the teachers and pupils of the school.

This company in 1857 purchased a new site for the Institute and contracted for the erection of a new building. This building was completed and occupied by the school on November 3, 1852. The entire cost of the premises, buildings and outfit was \$34,002.09. The Institute entered on this new departure with bright auspices and confident hopes of its friends for a long and brilliant future. The Portsmouth Association of Virginia, united with the Chowan Association in sustaining the Institute by patronage and funds. Of the thousands of pupils who have attended the school in its work of nearly sixty years—the present annual session is its sixtieth year—many have been from Virginia and of the 399 graduates in the fifty-nine years of its history nearly one hundred have come from Virginia.

In 1854 M. R. Forey retired from the Presidency and was succeeded by Rev. William Hooper, D. D., LL. D. His administration was very successful both in numbers of students attending and in efficiency of work.

In 1862 Dr. Hooper resigned the Presidency, and Dr. McDowell, who had returned to the Institute in 1855 as Professor of Mathematics and Natural Science, was elected President, which office he filled with distinguished ability and great service until his death on the 27th of May, 1881, having guided the Institute through the dangers that beset her progress with a zeal and an unflinching trust in Providence, and at a sacrifice of personal interest for the good of humanity entitling him to the high admiration and warm gratitude of all friends of Christian learning.

On the death of Dr. McDowell in 1881, John B. Brewer, a grand-son of Dr. Samuel Waitt, D. D., was called to the Presidency. His service continued through fifteen years and until June 1896. Mr. Brewer's service was eminently useful and successful. He afterwards served as President of Franklin Female Seminary in Virginia, and is now President of Roanoke Female College of Danville, Va.

Mr. Brewer was succeeded by Rev. W. O. Petty, who remained at the Institute for one year only, retiring in June, 1897.

The writer of this was elected to succeed Mr. Petty and took charge of the Institute and its work in July, 1897, and opened his first session—the Institute's fiftieth session—on Wednesday of the first week in September following. The present session will close the eleventh year of my service as President. The interest of our people has steadily grown since I took charge and the patronage in pupils has grown as a result of the increase of interest in the school by the people.

The increased patronage of the school in boarding pupils during the session of 1903-1904 necessitated providing increased accommodations for boarders for the next session. At the opening of the session of 1904-1905, ten additional dormitory rooms were provided by changing the chapel into rooms to be occupied by the increased number of boarders. The dining-room was much overcrowded. The necessity was laid on the Board of Trustees to provide a new and larger dining-room and a new chapel. Hence it was decided to erect a four-story brick building for these purposes and for society halls for the two Literary Societies and for additional dormitory rooms for the steadily increasing patronage of the school. This new building was erected during the session of 1905-1906, and was occupied for the first time at the opening of the session of 1906-1907 and the dormitory rooms in it were filled with the overflow of boarding pupils after filling every room in the old building available for boarders and teachers.

The Institute has peculiar and valid claims on the patronage of our Baptist people. It offers high-grade scholarship upon reasonable terms. The policy of the Institution is to meet the educational needs of our people and times with sound educational principles and methods. Its course of study is practical, broad and well arranged, as

(Continued on Page 8.)

OUR ORPHANAGE.

ITS ASSETS.

Four hundred and fifty acres of land—not the best of land; ten dormitories—and they are by no means imposing; a printing office, rather poorly equipped; a shoe-shop, in cramped quarters; a school building and large dining hall and quite a number of other buildings of various kinds; compose the Orphanage plant, and would make up the items of the inventory if it should fall into the hands of a receiver. These you glimpse as you whirl by on the train. You would be more impressed perhaps if you walked through the grounds and by the buildings. These are palpable, impose themselves on the outward sense, can be counted and written down in dollars. We despise not these, for they are very useful. They are our tools.

We would rather pass through the storehouse of a vaster wealth and note some of the stock which, like faith, hope and charity, "abides." And these possessions are common to all Christian institutions founded in the love of God for the suffering world.

Institutions drawing their life from public treasures may rise in castled walls and have every equipment that money can command, but they must forever lack the things which do not come with appropriations and are above any money standard.

Institutions are really great only as they represent lives of deep sacrifice. And especially institutions for the training of the young need to be permeated with this spirit, the feeling of self-denial struggle, the elements of the heroic, rather than pageantry and splendor.

The Orphanage is rich in the sacrifice of its founders. They belong to the heroes of faith. Some sacrificed their means, some gave much time and care and their richest thought. All bequeathed to the institution their devotions, a devotion linked onto God's coming Kingdom-treasure, forever out of reach of rust or moth or violating thief. The spirits of Mills, Watson, Flemming, Lassiter, Simmons, and the beloved Mitchell, and many others, whose names are in the Book of Life, are with us. They died, we say, but they walk in our midst and speak in our ears. And then there are those still alive who make long pilgrimages to the Orphanage to do its work; some who have placed buildings on the grounds which bear names that are household words all over the State. We do not mention their names for fear we might leave out the most worthy—these men, and women not a few; what a wealth of loving sacrifice! And greater than they all, perhaps are the many, the nameless, who are behind the constant stream of gifts coming in to supply our daily bread.

It is said that Mohamed's casket is held suspended in mid-air by the drawing power of many magnets about it. Something like this are the love and prayers of this great host to uphold and stay the Orphanage at Thomasville.

And when we are reaping the harvest of experience. All who have planned and labored for the children, who have already passed this way, have left an accumulated wisdom worth many gifts. Even mistakes have been useful. When we learn where the ice is weak we avoid that spot; and those of us who are now struggling at the task are doubtless making more mistakes than our fellow-craftsmen who went on before, for there are more of us to make them. But these also will add to the widening of our knowledge and place another lamp in our hands to guide our way.

Nearly a thousand boys and girls have been sheltered within these walls.

"Here they grew in beauty side by side

And filled our house with glee.

But now are scattered far and wide,

By mountain, stream, and sea."

These are our choicest treasures and pledge of the greater harvest growing up into richer human lives all about us. To be sure, not every child has become great; but there have already been planted here and there all over the State and beyond its borders lives richer and with wider horizon because of the Orphanage. We can have no higher joy than that which comes from the good reports of those who have gone from us.

This grows as a geometrical progression, and like the vision John saw till "no man can number."

Truly "things to come" are ours."

But these remarks are very one-sided unless mention be made of the wealth, not taken from, but added to, all who help in this work.

This gracious influence has touched every church of every name in North Carolina. It has enlarged liberality everywhere. It is the wedge

that helped mightily to open up that greatest North Carolina mission field, the Tar River Association. The story of the Orphanage is heard gladly in the mountains; and in bodies where other objects are denied discussion, the cry of the needy child is heard without a wrangle, and a little child leads them still. The once-a-month collections in the Sunday-schools, inaugurated by the Orphanage, has been one of the greatest factors in bringing about systematic giving for all objects. It has enriched the whole Sunday-school work by giving an object of benevolence that called forth the active sympathy of young and old alike. All childhood has been enriched and enlarged. Thousands of fathers and mothers love their own children at home more for having given to these who have neither father nor home.

So as we count the treasures we discover the Orphanage a great giver in blessings to others. All grow great by loving children. So, after all, giving to the Orphanage becomes more like receiving and more blessed because you get back more than you give and of a finer quality.

M. L. KESLER.

LAYMEN'S MOVEMENT.

The only objection that can be raised about the Laymen's Movement is that it may not move as rapidly as some people expect. In every great movement that finally achieves a great result, there is apt to be at some point in its history a period of apparent suspension, hesitation and recuperation. Observing with some care the Laymen's Movement among the Baptists which was launched at the Richmond Convention, it appears to me that it is passing through just this experience. But at the same time it is making a real progress, because it is fixing its foundations in the judgment of the most unemotional and conservative men.

The Laymen's Movement in its broader fact has taken great hold in other denominations. Indeed, the Baptists have not warmed to it as rapidly as the Presbyterians and Methodists. This will appear illogical, somewhat discreditable, when we consider as we shall in this article the peculiar opportunity of the Baptists for the development of laymen.

The World Laymen's Movement has arisen out of the actual conditions which confront the missionary enterprise. It has been revealing itself more and more convincingly to the missionary statesmanship of Christianity that events were shaping themselves for an imperial advance of the Gospel all over the world. A day of stupendous possibility requiting stupendous energy has loomed up before their vision. They have not invoked it from the "vast deeps" of imagination and desire. It has rather forced itself—first upon the workers in the missionary fields, then upon sympathetic observers, and now the fact of it is the constant anxiety of the Missionary Boards of every denomination. After we have given all credit to the agencies which have been employed in actual missionary work, there is left no escape from the fact that a power and a will outside of them is shaping a crisis for the church of Christ out of which, within the next half century, Protestantism will issue discredited or triumphant. The Laymen's Movement is an effort to get ready for this crisis by providing just three things:

(1) A Missionary Treasury sufficient to finance a tremendous missionary aggression. It has become plain to Christian business men who have taken the pains to look into it, that instead of fifteen million dollars for missions, the support of the redemptive movement of the Gospel will require a billion dollars a year.

(2) A stronger type of missionary and a vastly multiplied number of men for the army in the field. The average business man knows that the average missionary would not be regarded in this country as strong enough for the generalship of a great enterprise, and being in the habit of a keen discrimination between men who can get results and those who cannot, they are quietly and considerately coming to a practical point. As one of them, after a tour of the world, recently published in a Philadelphia paper: "The biggest business in the world ought to be done in the biggest manner and by the biggest men in the world."

(3) The spiritual peril of the immense wealth in Christian hands unengaged for Christ cannot safely be neglected. The reflex value of worldwide evangelization has become to be considerable, second only to the positive necessity of saving men from unbelief.

The Laymen's Movement is the awakening of the church to these things.

It is also an interesting comment and a palpa-

ble one that the Laymen's Movement is the next logical step of Christian progress. Reference to the development of missionary progress will show that it has obeyed the natural law of progress in the line of least resistance. The first force aroused in modern missions was the most spiritual element—the ministry. In William Carey's generation the preachers were practically alone in their concern for the salvation of the world. The second force enlisted was the next most spiritual element—the women, which began with the remarkable career of Sarah Boardman, and has laid its hold with incalculable results upon Christian womanhood. The next step of progress was the organization of the most tractable element of Christianity—the young people. Now, the one clearly imperative line of opportunity for missions is to lay hold upon its most difficult element—the men, the business men of Christianity.

The Baptists are peculiarly prepared to take advantage of the Laymen's Movement, for reasons that instantly appear. In the first place, our Baptist polity is designed so as to exalt the power and the importance of the laymen. In exactly the same sense that a Republican form of government forces the citizen into prominence, a Baptist church, and the Baptist churches, make way for the leadership of laymen. Certainly, the Baptist principle is not designed to convey any sort of ecclesiastical pre-eminence upon the preacher.

In the second place, this Baptist ideal of democracy in religion must be allowed to work out its salvation. We have stickled with unanimous pertinacity for a Laymen's Government in our churches, and on that principle our church conferences are conducted. The responsibility of the conference for church action is not something we want to get, but that we do actually get. Now the same ground on which we have realized the responsibility of the individual for the policies of the local church demands that the supreme policy and purpose of that church, viz.: the work of missions, be laid on the laymen for leadership and direction. It is stupidity of head, if not of heart, for us to parade the rights of the common member as the unit of church action, and then decline to follow the logic when it comes to missions. And, in the third place, the Laymen's Movement among the Baptists has the hearty sympathy of Baptist pastors. There are no "clericals" and "anti-clericals" among us. It is a fact of which we may be permitted to boast, that the factional divisions between the rights and powers of ministry and laity, which has afflicted other denominations, is absolutely unknown among Baptists. The Baptist preacher ought to be more than a silent observer of the efforts to organize the laymen. He ought to stand in his place and say: "The Baptist polity exalts you; brethren, it does not exalt me to any ecclesiastical prominence. Therefore, as your moral and spiritual leader, I charge you to accept the responsibility which is laid upon you." In the fourth place, the Baptist share of opportunity in the imperial advance to which reference has been made, and which demands the Laymen's Movement, is a very large share. There are just two great antagonists now on the field of human history contending for supremacy in human affairs. The Monarchical principle is one, and the Democratic principle is another. These great foes are represented in religion as well as in politics. The Roman Catholic Church and those denominations which have inherited or adopted the Monarchical idea represent one; the Baptists and those who stand for the Democratic idea represent the other. If the idea of monarchy is gaining ground in the world, it means a great deal to the Roman Catholics, and it is correspondingly discouraging to Baptists. If the idea of democracy is gaining ground in the world, it means a great deal to the Baptists, and is correspondingly discouraging to the Roman Catholics and those who represent the monarchical conception of the church. There is not an intelligent observer of human affairs who does not know that the principle of democracy is the manifest and resistless force which is moving on the face of the earth towards certain triumph in the conscience and judgment of mankind. Oh, if our laymen would but see that God and His mighty powers which never slumber are pulling at the doors of history to let the Baptists into the largest place the future holds, they would say to each other: "Come, my brothers, let us get together; let us plan; let us pray; let us provide, for the call of God is a promise.

JOHN E. WHITE.

THE LAYMEN'S MISSIONARY MOVEMENT AT GENERAL ASSOCIATION OF VIRGINIA.

The Baptist General Association of Virginia, which was held in Danville last week, was one of the greatest meetings in the history of that body. All the meetings of the session were full

of interest and enthusiasm, but there were two of unusual power—that on Wednesday evening, when Education claimed the attention of the body. Virginia Baptists are now in the midst of a great campaign to raise a half-million dollars for Richmond College and to establish a new Central Woman's College to rank with Richmond College. This gave the occasion great interest. Three addresses of much power were made, all ringing with hopefulness in the enterprise. The fact that all believe the full amount will be secured by April next, makes it certain.

The second and greatest meeting was on Thursday evening, which was given entirely to the Laymen's Missionary Movement. This meeting had been previously arranged for, and the three speakers were at their best. Prof. J. T. Henderson, the President of the Virginia Institute at Bristol, Va., was the first speaker. He was followed by Mr. J. Harry Tyler, of Baltimore, the Chairman of the Executive Committee of the Laymen's Missionary Movement of the Southern Baptist Convention. The last speaker was Mr. J. Campbell White, the General Secretary of this Movement in the United States and Canada. The interest grew steadily from the beginning to the end, and with Mr. White's address, a climax was reached that is rarely witnessed in great religious bodies.

This Movement contemplates the evangelization of the whole world within the next twenty-five years, and all the denominations are earnestly organizing to enlist their strength and carry it forward.

The following action was taken by the General Association, providing for a thorough organization of Virginia Baptists in this Movement, by adopting this resolution:

"Whereas, the Laymen's Missionary Movement, which was born in prayer, seems destined to become a mighty force in stimulating the laymen of all Protestant denominations to obey the last command of our Master; therefore be it

"Resolved 1. That we heartily commend to all our churches the Movement as being born of God in the furtherance of Foreign and Home Missions.

"2. That a committee of three ministers be appointed by the President in excess to select an Executive Committee of three laymen to supervise the extensions of this Movement throughout Virginia. The Executive Committee shall select a District Association Chairman for each District Association, who in turn shall appoint a layman in each church who shall be known as Church Chairman. Upon each of these chairmen shall rest the responsibility of fostering the interests of the Laymen's Missionary Movement without calling into being any additional general organization, the object of the Movement being to stimulate the churches to greater efficiency in Home and Foreign Missions through the medium of existing Boards."

We feel confident that the committee to whom this Movement is intrusted for North Carolina Baptists will provide for it a favorable time at the approaching Baptist State Convention, and that we shall not be behind other religious bodies in organizing for this the greatest movement for the Kingdom of God in modern times.

Let the laymen throughout the State attend the Convention at Wilmington and be ready to fall in line.

C. J. THOMPSON.

Durham, N. C.

BLUE MONT.

Do you know where it is? Do you know what it is? It is worth your while to know. It is the name given to the village to be the home of the Southern Baptist Assembly on the Southern Railway, eighteen miles east of Asheville.

For many years it has been in the minds of some of us to establish a Summer Assembly for Baptists to be for our people what Winona Lake, Indiana, is for the Presbyterians and what Chautauqua, New York, is for the Methodists. The matter was talked over for some years without anything definite being done. It was at last decided to ask the Baptist State Convention of North Carolina to take the initiative in the matter by the appointment of a committee to consider the whole matter. This was done at the session of the Convention held in Raleigh in 1905. The committee appointed was made up of the following members: J. H. Tucker, Asheville; B. W. Spilman, Kinston; H. W. Battle, Greensboro; N. B. Broughton, Raleigh, and H. C. Moore, Raleigh. This committee immediately began correspondence with leading Baptists in other States and found a decided sentiment in favor of the establishment of such an assembly. A location was selected, and brethren of the Southern States were asked to join in with the movement. The Baptist State Convention of North Carolina

meeting in Greensboro in 1906 gave its endorsement, and the Southern Baptist Convention in Richmond, Va., in May, 1907, gave its endorsement. A charter was obtained from the Legislature of North Carolina in March, 1907, giving to the Assembly municipal powers. And thus was the movement launched.

To Mr. J. H. Tucker, of Asheville, more than to any other man, is due the honor of making possible the Assembly movement. He suggested the location of the grounds, he secured the lands, advancing large sums of money for this purpose, with no security except his faith in his brethren and in the success of the enterprise. He did the advertising, conducted the correspondence, and looked after every detail of the work until more than a hundred shares of stock were sold. And all this with no charge for his services. In July, 1907, I resigned my position with the Sunday School Board, and on September 1st took up the duties of General Manager of the Assembly.

What have we now? A tract of land, bought and paid for, containing about a thousand acres of land—about one and a half square miles. It lies on both sides of the Southern Railway at the Swannanoa tunnel on top of the Blue Ridge Mountains. The railroad track at this point is two thousand five hundred and twenty-two feet above sea-level. The land is well watered, there being twenty or more springs and seven small creeks on the place. The land is so level that the roads and streets nowhere have a grade of more than 6 per cent.

Mr. C. D. Beadle, the landscape gardener of the Vanderbilt estate, with a corps of four civil engineers, spent about two months on the land, and have given us a complete scheme of landscape gardening. I have been to Winona Lake, Chautauqua and a number of the great Assembly grounds of America. For natural beauty, climate, accessibility, abundance of pure water, and the size of its parks and building lots I do not know one that can compare with Blue Mont. Already there are nine houses on the grounds, two of these being new cottages. We propose to build a large hotel and an auditorium as soon as the stock is sold. We hope to have these ready for the Assembly by next summer.

Why have this ground? For one thing, it is to be a delightful summer home for those who wish a place free from the frivolities usual in the average summer resort. But the Assembly feature is the thing for which it was established and for which it will be maintained. Beginning about July 5th and closing about August 23, 1908, there will be held an Assembly made up of a number of conferences of about a week each except the Bible Conference which will continue for about two weeks. There will be conferences on B. Y. P. U. work, Sunday-schools, Missions, Evangelism, Music, Athletics, and other things. Blue Mont is to stand for everything for which Southern Baptists stand.

Who owns Blue Mont? The stockholders. A stock company has been organized with a capital of \$50,000, to be sold in shares of \$100 each. With each share of stock goes a lot of about a half acre in size. In order that there may be no land speculation in it, no one is allowed to hold more than two shares of stock. Already we have stockholders in twelve States. Among the stockholders, well-known to North Carolinians, may be mentioned besides the committee named above: T. P. Bell, B. D. Gray, John E. White, W. J. Northern, W. W. Landrum, W. W. Hamilton, all of Atlanta, Ga.; J. L. White, Beaumont, Texas; A. E. Brown, William Lunsford, J. C. Pritchard, Asheville; W. O. Carver and J. R. Sampey of the Seminary, Louisville, Ky.; E. McK. Goodwin, Morganton; Dr. John Whitehead, Salisbury; J. H. Highsmith, Wake Forest; T. Neill Johnson, Arkansas; L. P. Leavell, Oxford, Miss.; T. B. Ray, Richmond, Va.; C. J. D. Parker, Portsmouth, Va.; R. J. Bateman, Norfolk, Va.; H. W. Provence, Shanghai, China; O. L. Stringfield, of North and South Carolina; A. T. Terry, New Orleans, La.; W. E. Wilkins, A. L. Byrd, of Columbia, S. C.; J. Pike Powers, Knoxville, Tenn.; W. A. Hobson, Jacksonville, Fla.; F. L. Fraser, Hagerstown, Md. These, and more than a hundred others, have taken stock.

The thing is a success and Southern Baptists are at last to see a great Summer Assembly owned and controlled by themselves.

B. W. SPILMAN.

Kinston, N. C.

Discouraging, they are like unto cold water, they benumb the senses and make us go ungainly about our business; but the sweet and warm gleads of promise are like the comfortable beams of the sun, which enliveneth and refresheth. You see how little the bee and the fly do play in the air in winter; why, the cold hinders them from doing it; but when the wind and sun are warm, who is so busy as they?—John Bunyan.

WOMAN'S WORK.

THE WOMAN'S MISSIONARY UNION.

The General Union of which the Woman's Missionary Union of North Carolina is a part has taken for its motto this year **Larger Things**. In this thought and spirit they do not fear but delight to speak of their aim of \$200,000 for Home and Foreign Missions. In the Union's work, North Carolina and South Carolina stand close together as generous rivals for the third place, Georgia and Virginia standing before them.

It goes without saying, therefore, that North Carolina will take a large share in all the work undertaken by the Union and that with her, **Larger Things** are already on foot. The State aim for our year is \$26,516 for Home, State and Foreign Missions.

For State Missions our contributions give every promise of being larger than ever before. Home Missions have been, for several years, taking a stronger hold on our Societies, a notable increase having been made last March at the time of the Special Week of Prayer and Offerings for Home Missions. Foreign Missions still stands first in our contributions, our aim for this object this year being \$10,666.

The Christmas Offering which now approaches and which this year, as for some years past, is for extension of work in China, is very dear to our workers, and constantly grows.

This year we have before us two new objects brought by the organization of the Woman's Missionary Union Training School at Louisville, Ky.; first, its yearly maintenance, of which North Carolina's part is only \$250 and its endowment for which the Union is endeavoring to raise \$20,000 before the middle of May, 1908. What we will do for this is yet to be seen. Other States, as Georgia, which has set for itself the aim of \$3,000, are beginning on this endeavor with great zeal, and we must not be found wanting.

As year by year we have looked back over the way we have come our cause of thankfulness grows even greater. The love and unity of thought and purpose in North Carolina Societies grows with each year, and as we draw closer and yet closer together in the Master's work we draw closer to Him.

FANNIE E. S. HECK,
President W. M. Union.

THE FINANCIAL STATUS.

To realize the progress made in our Woman's Work we have only to look at the figures in our reports for the past five years.

In 1886 when the present Central Committee was organized, the few Woman's Missionary Societies in the State contributed about five hundred dollars a year. At the close of that year the first report of the Central Committee showed a contribution of \$1,000.98, doubling the amount given before its organization. Next year the increase was even hundred dollars in round numbers, the year after only an increase of one hundred was reported, and in 1890 the figures fell behind the year previous, the annual report being \$1,921 as against \$1,940.

The year 1891 shows a turning point, the amount given being \$3,128.14. Year by year, with two exceptions, the year's reports gradually increased until in 1901 we gave \$9,666.36. Fifteen years after the organization of the Central Committee we had not quite reached \$10,000.

The next year we reported an increase of \$2,000, the total being \$11,000; in 1904, we reported 14,287.93; in 1905, \$17,158.49, and in 1906, \$20,804.89; more than doubling our contributions in five years.

This year we have undertaken to raise \$26,766, an increase of nearly \$6,000 over last year. Ten years ago, in 1897, our annual contributions amounted to but \$6,272.83.

Impressive as these figures are, we cannot measure what the women in our churches have done, and are doing, for missions, by them. In many instances, the Woman's Missionary Society gives more to missions than the entire church besides, and in every instance where a Society has been organized, the contributions of that church have increased. If the women in our Societies realize their privileges and responsibilities in this work, and give in the same proportion the next five years as they have in the past five, in 1912 we will report more than \$40,000.

The motto of our Woman's Missionary Union this year is "Larger Things." Shall not we, the Baptist women in North Carolina, realize the larger things we have attempted in His name and for His honor and glory this present year?

MRS. WESLEY N. JONES,
Treasurer.

Presents Suitable for All, page 16.

THE NORTH CAROLINA BAPTIST PURCHASED BY THE BIBLICAL RECORDER COMPANY.

The Biblical Recorder has purchased of Mr. John A. Oates the North Carolina Baptist, published at Fayetteville, N. C. The condition of the sale gives to the Recorder Company the goodwill, mailing list, etc., of the North Carolina Baptist, which suspends publication, and requires the Recorder Company to fill out the unexpired subscriptions and advertising contracts of the North Carolina Baptist.

The Recorder Company has incurred this great expense with a belief that it will be for the furtherance of the Kingdom of God for one Baptist paper to exist in the State and be made more efficient in meeting the demands of the great people we have grown to be.

In order that this end may be made possible, it will require the united support of the brotherhood. It will be impossible for the Recorder to fill its highest mission to the cause with the increased expense of production and the debt incurred in the purchase of the North Carolina Baptist without a vastly enlarged circulation.

It is desirable that the Recorder shall bear a closer organic relation to the denomination than ever in its history; and the Convention will be asked to create this relation. It will be needful also for the denomination to come to its support and make possible its needed service to the cause. We shall lay no claim for patronage that is not merited by the quality and abundance of the paper's service.

A lack of space forbids more in this statement.

Because of the length of many of the contributions, much of the material prepared for this issue will have to go over to next week's paper. We do this rather than edit important articles.

NEWS NOTES.

Rev. J. F. MacDuffie's address is Chapel Hill, R. F. D. 3, and not Hillsboro as heretofore.

Texas Baptist raised \$104,800 for State Missions; \$42,480.84 for Foreign Missions, \$34,640.04 for Home Missions. They spent last year \$176,425.28 in church buildings.

Rev. R. D. Haymore, has just aided Dr. L. W. Smith in a good meeting at Mt. Olive Church, in Stokes County. There were thirty-five professions and twenty additions to the church.

Rev. V. I. Masters has become Associate editor of the Religious Herald. He will spend a part of his time in the office and part on the field. Brother Masters will make a strong Associate to Dr. Pitt, being especially fitted for the work of religious journalism.

We give nearly all our editorial space this week to contributions from leaders in our denominational work. We hope the Recorder readers will not overlook a thing that is said by these brethren. The study of these messages will greatly prepare you for the work of the forthcoming Convention at Wilmington.

We are pleased to note that among the liberal contributors to the present Endowment Movement of Wake Forest is Mr. W. H. Pace, who is fast coming into prominence as a lawyer. His father was for many years an honored Trustee of the College, and it is gratifying to see the son showing a spirit of loyalty to his Alma Mater.

There were four new additions to the Fayetteville Street Church last Sunday night. This brings the total of additions up to ninety since Pastor Elsom assumed this charge. Mr. Elsom has gone to Richmond, Va., to aid in a meeting in Emanuel Baptist Church. It is said that all the Baptist churches of Richmond will simultaneously hold meetings during the next two weeks.

A call has been made for a laymen's meeting in connection with the South Carolina Convention, December 8th, signed by nearly a half a hundred prominent laymen. The preamble setting forth the call savors of the spirit of service and sacrifice for the Kingdom. The laymen of Virginia and South Carolina have launched their movement and it is expected that our North Carolina brethren will not come short in the race.

CHOWAN BAPTIST FEMALE INSTITUTE.

(Continued from Page 5.)

may be seen from its catalogue, a copy of which will be sent to any wishing to examine it to verify this statement for themselves.

The present Senior Class which graduates at our commencement in May, 1908, will, if all pass the final examination, number nineteen, the largest class in the history of the Institute except the class of 1876, which numbered twenty.

The health record of the school since its foundation challenges comparison with that of any school in this or any other State. There is no better and more healthful water in any section of our State than the water at the Institute.

The site for the school embraces a tract of twenty-eight acres adjacent to the town of Murfreesboro. It is one of the most beautiful lawns in North Carolina.

The Institute is equipped with a good library and the reading-room is well supplied with current periodicals and newspapers, religious and secular.

The proper development and direction of the moral and religious faculties are of paramount importance in the education of youth. In the system of instruction and discipline of the Institute the Christian religion is a prominent and permanent feature. The Bible is the best and only text-book of paramount and supreme authority in matters of doctrine constituting the system of the Christian religion. To this Book, the supreme and authoritative standard in all matters of faith and practice, we daily point the pupils, urging its teachings as the truth. We insist that the Bible is its own and best interpreter, and that "we ought to let it mean what it wants to mean." We devote thirty minutes each morning to the study and interpretation of the Bible and its doctrines. The Institute was established and designed to be a school in which the teachings of the Bible as Baptists believe and teach them shall be taught to its pupils. This we try to do faithfully.

The faculty of teachers numbers eleven. These have been carefully selected with reference to character, knowledge of the subjects to be taught and ability to teach well the subjects assigned to them as found in the course of study. They are all consistent members of Baptist churches and teachers in Sunday-school and workers in church work. With all the improvements in educational methods making method conform to correct principles of instruction, and these improvements are important and necessary, there must come also improvements in moral and religious instruction along with educational methods in teaching. The foundation of this improvement must be the Bible and its teaching, for only through its teachings can the proper emphasis be placed on making the life what it ought to be and must be if we would save ourselves and our country from degeneracy into a money-loving and money-seeking nation. The proper emphasis must be on making the life and not on making the living. The last must be secondary to the first. Hence the importance of emphasizing proper religious teaching in our denominational schools and colleges. We must differentiate our schools from the State and secular schools in this, the most important matter in our educational work. Hence our emphasis laid on this part of our work at Chowan Baptist Institute.

JOHN C. SCARBOROUGH.

Murfreesboro, N. C., Nov. 16, 1907.

THE BOARD OF EDUCATION.

This agency of our common cause is doing its work quietly, but we hope effectively, to the glory of God and to the furtherance of his kingdom in the world. If it is doing this we are sure that those who love the Lord and have at heart the good of his kingdom among men will give the work of this Board a good large place in their sympathies, their prayers, and their co-operation.

The year's work which is just closing has been a very successful one. There are seventy-four young ministers at Wake Forest this fall, and one man preparing for the work of a medical missionary in China. Of this total number, fifty-three are receiving aid from the Board of Education. There has been a small increase in the number of ministers in college during the past five years, and there has been about the same increase in the number of men aided by the Board of Education; this increase has not been at all commensurate with the increased number of students in the college, nor with the growth of the denomination and the multiplied calls for men. I raise the question, therefore, with the pastors and churches of our Convention.

The income of the Board five years ago was approximately three thousand dollars. The income for the past year or two has been ap-

proaching very close to four thousand dollars a year. There was a debt of several hundred dollars on the Board five years ago. To-day the Board is free from debt and has enough in the treasury to run on for two or three months.

These facts should make us profoundly grateful to God; and yet, the Secretary would raise the question with the Baptist pastors and churches of North Carolina: Are we praying to God for men in accordance with the Saviour's instructions? (Matt. 9:37-38.) In a large association sometime ago, when the report on Foreign Missions was being considered there were several earnest and fervent prayers for men for the foreign field. In that same association when the report on Associational Missions was being discussed the need of men was greatly emphasized, but not a word said as to how that need should be supplied. That association is the great mission field among the Baptists of the State. In a small association the last of September the need of the men in the ministry was brought before the body in a few simple words, and the next day one of the finest young men in the community declared his purpose to go off in a few weeks to school to get ready to answer the call. God's method of lifting up the multitudes is to endow special individuals, and to send these individuals out to spread abroad what he has graciously put into them. See what he did for Abraham in promising to make of him a great nation. And for what purpose? Surely, not for his own sake merely, but that in him and in his seed should all the families of the earth be blessed. (Gen. 12:1-3.) This is God's method in the Old Testament, and it is illustrated throughout that remarkable succession of men that come before us from Noah, Abraham, and Moses, to Ezra, Nehemiah, and Malachi. The same thing is true in New Testament times. See how the Saviour gathered certain individuals about him, that they might be with him, and that he might send them forth to preach" (Mark 3:14). Here are men in training for the work of the ministry. How were they supported while in training? "And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the Kingdom of God, and with him the twelve and certain women which had been healed of evil spirits and infirmities . . . which ministered unto them of their substance" (Luke 8:1-3).

God's method in Old Testament times and in New Testament times is in general his method to-day. Our fathers saw this when they put right in the forefront of the Constitution of the Baptist State Convention this significant expression as one of the fundamental purposes of that organization—"to educate young men called of God to the ministry, and approved by the churches to which they belong." The Board of Education is trying to carry out the purpose of the fathers of our Convention in co-operating with God in equipping certain individuals that these individuals may in turn enrich and bless the many. Is not the necessity upon us, and are not the times ripe for a large forward movement along this line?

W. R. CULLOM.

Corresponding Secretary Board of Education.

HOME MISSIONS.

It gives me much pleasure to bring tidings of our Home Mission work to the great brotherhood of North Carolina.

A Year of Unprecedented Harvest.

In glorious achievements no year of our history has been equal to the one that closed April 30, 1907. The work had been projected on a greatly enlarged scale and the Lord through the year manifested his signal favor upon the workers. This was true in every field of our endeavor. Spiritual favor and divine power came alike upon our missionaries and evangelists. A flood tide of salvation swept over our people and more than 18,000 souls were won to Christ and baptized by our independent and co-operative missionaries. These same workers received into the churches by letter 14,207 in addition to the 18,798 by baptism. Their combined labors were equal to the work of one man for 31,416 weeks. They supplied 3,128 churches and stations. They preached 112,604 sermons. They made 211,084 religious visits. Under their leadership 271 churches were constituted and 309 houses of worship were built and improved. They organized 703 Sunday-schools and distributed 33,749 Bibles and Testaments. Tracts like autumnal leaves were scattered by them to the number of 2,530,381. They held 489 Bible Conferences.

These statistics give only intimations of the far-reaching work accomplished by this valiant host of 865 home missionaries. Churches by them were stimulated into greater activity. Our denominational forces were more thoroughly united through the helpful agency of our workers and every department of our denominational work was benefited by the leavening influences of these godly men and women.

A Great Advance Movement.

The last Annual Report of our Home Mission Board sets forth in detail the wonderful opportunities and crying needs of our great home mission field. The entire South is in a State of unparalleled material growth and prosperity. The coast country from Baltimore to Brownsville, Texas, is throbbing with new life and industry. Our seaport towns and cities are advancing by leaps and bounds. Norfolk and Jacksonville and Tampa and Pensacola, to say nothing of New Orleans, Houston and Galveston are growing beyond the ability of our Baptist forces in these places and must have the united help of the denomination there if we are to seize the growing opportunities presented in all these and scores of other places.

Hundreds of places in the growing West are springing up like magic. Towns in Oklahoma that had no existence five years ago have from three to ten thousand people. People are pouring into the Southwest by hundreds of thousands from the States East and North and we must seize that situation or in a short time find it slip from our grasp. The great, mighty growing West and Southwest presents a present problem of peculiar peril, but if we seize our present opportunity in that great growing section we can not only maintain our Baptist ascendancy and leadership, but can hold it for all time to come. The story of

Churchless Churches.

in the Southwest has been told so urgently and repeatedly in recent months that I forbear to mention it except for its superlative importance. Within the next five years Southern Baptists through the Home Mission Board ought to assist in building 3,000 houses of worship for the 3,000 homeless Baptists churches in our territory West of the river. By that time half or more than half of these churches would become self-supporting and all the while, and especially thereafter this mighty host of churches would be contributing to our general denominational work.

Our Campbellite brethren have a Building and Loan Fund of about \$620,000, and expect to make it a round million by 1909 when they come to celebrate their Centennial. Southern Baptists have a pitiable \$20,000, under the management of our Home Board, known as the Tichenor Memorial Fund. It ought to be made a million dollars in less than five years. The Southern Baptist Convention in Richmond last May urged the Board as speedily as possible to make it \$500,000.

\$500,000—The Call of the Southern Baptist Convention for Home Missions.

The Southern Baptist Convention at Richmond was so moved over the importance of their Home Mission problem that an advance of more than 100 per cent was unanimously ordered. The call is for \$500,000 for Home Missions during this year and we can use every dollar of the amount without wasting a cent and then be unable to meet many urgent calls. At the annual meeting of our Board in June appropriations were made aggregating \$100,000, more than our expenditures for the entire previous year. Since that time scores of pitiful pleas have been denied. Our receipts have been gratifyingly larger than for this period last year, but we must make a very great advance if we come to the figures set by the Southern Convention at Richmond. We are receiving almost daily blessed tidings from the fields. Our evangelists are meeting with unwonted favor in their evangelistic campaign during the fall under the leadership of Dr. Hamilton. Brother Brown, North Carolina's own son, writes me that the mountain schools are doing the best work in all their history and that we have never had a finer set of boys and girls in our mountain schools. The magnificent building of the First Church in New Orleans is progressing steadily. The Grace Church of that city will break ground for the new structure November 25th. The splendid building for our Mexican work in El Paso will be completed early in February next. A number of buildings in Cuba are in course of erection. Church building extension is going on by our help in Baltimore and Louisville and many places in the West. These things with the regular payroll of our large number of missionaries,

evangelists, and pastors are making a heavy draft upon us financially. The Board has had to borrow large sums of money to meet our necessities. State Missions has been to the front in nearly all the States during the fall, consequently for two months past our receipts for Home Missions have been much smaller than we had expected, but we look to the future with confident hope. We salute our North Carolina brethren as they assemble in Convention at Wilmington. Our cause is one and we rejoice equally in the triumphs of our State Mission work along with Home Missions. Up to November 20th North Carolina has given to Home Missions since May 1st, 1907, \$4,352.93. So far all the Conventions have endorsed the great advance in Home Mission gifts called for by the Southern Baptist Convention, and we are sure that North and South Carolina will stand abreast with the other States.

The Solidarity of Southern Baptists.

A growing sense of unity and solidarity is characteristic of Southern Baptists. Never before were we so united! Never before was the inter-dependence of our work so recognized! Never before were we so united and never before so able to undertake large things for our Lord and Master! As the great Baptist hosts of the "Old North State" gather in Convention at Wilmington may the Lord of Hosts be with them.

Yours in Christian bonds,

B. D. GRAY,

Corresponding Secretary.

LAYMEN'S MOVEMENT.

THE LAYMAN'S MISSIONARY MOVEMENT IN THE NORTH CAROLINA BAPTIST CONVENTION.

Bro. Archibald Johnson and I have been appointed under authority of the Southern Baptist Convention to forward the Layman's Missionary Movement in our churches.

First of all, the reader will want to know what is this movement, what is its purpose and what its methods.

This movement does not contemplate our organization. For this we all may be thankful. Nor does it contemplate engaging a secretary or any paid official whatever. In a word, it is hoped to proceed in this enterprise without in any manner increasing the machinery of our missionary operations.

Obviously then this movement, wanting any semblance of organization, must proceed largely without observation. The place of its activity is the heart of a Christian—in truth the heart of the reader.

So much for the nature of the movement and its methods. What is its purpose?

The answer is plain—namely: To assist our churches and pastors in enlisting the whole body of the followers of Christ in the work—their reasonable work of preaching the Gospel to every creature;—which includes missions of every name, whether local, state, home or foreign.

We must force home to every heart the missionary function of the Christian life. Note—not the missionary duty, nor the missionary privilege, but the missionary function. A watchman has but one function—to tell the time. So a Christian has but one function—to witness for Jesus Christ. If a Christian must be good, it is to the end that his witnessing may be authentic; if he must support education, it is to the end that the morning light may break upon the whole world; if he must work, it is to the end that by the sweat of his face the Gospel may be carried to all men; if he must worship, it is to the end that his heart and mind, renewed in Christ, may go out in love for them that lie in great darkness.

The function of the believer is to witness for Jesus Christ, to stand up in the world of men and point to the Lamb of God who only can bear away the sin of the world.

We want to press home to the reader's heart this function. We want to make him understand that if he does not perform this function, it is because the root of the matter is not in him. Christianity is neither word nor form: it is life; and the proof of life is living.

What do you live for? For what purpose was yesterday; for what purpose is to-day; for what purpose shall to-morrow be? These are the questions that test whether you are a Christian or not.

Missions as a department of church work are a shame and a travesty. Missions as an incident of religious duty are a counterfeit that defeats the very idea of Jesus and His Kingdom, setting up a formalism as deadly as that which led the

bride of Christ into that wilderness, from which after fifteen centuries she has hardly escaped. Missions—the spread of the Kingdom of God by witnessing hourly and with the whole life to Jesus Christ—missions as the whole object of life, its governing motive and sole reason for being;—this is the only true conception of our Christian calling.

But what can we do? We are not to organize. We have learned at last that we cannot fulfill our impulses by having a meeting and passing resolutions and appointing a committee. We have learned, too, that not much may be gained by mere exhortation. There is but one thing to do—and that is to do the thing. Arise, let us go hence. Let us get out of our unworthy living; our living which witnesses against Christ; and begin to live our lives witnessing for Him. That is what there is to do. And if your love of Christ is not sufficient to constrain you, to be sure neither this movement, nor these words, nor any organization nor anything of mortal men can.

The one thing that the modern Christian lacks is this—he is troubled about everything save this. And likewise the one thing the modern church lacks is this: It is richer and more numerous and more popular than in any day since its Founder was nailed to the Cross; but as it stands to-day amid its magnificent opportunities it feels itself unequal to them, unready for them and unworthy of them—paralyzed in the long-for hour of triumph. It might sweep the world in mighty conquest; but it lingers in the market-place with no heart for the battle-field.

Why?

Because the rank and file do not understand or understanding do not hearken to the call of Christ.

And so Brother Johnson and I are sending forth this appeal. May we not hope that it will be answered by many hearts that will renew themselves in their baptismal vows—to die to all else and live only for the cause of Christ?

J. W. BAILEY,

ARCH. JOHNSON.

N. B.—There is literature available on this subject which may be had upon application to Secretary Livingston Johnson, Raleigh, N. C.

THANK YOU, BRETHREN, FOR THE OLD PREACHERS.

We have almost reached the desired amount for the old brethren of the State asked for at the last Convention in Greensboro. As we only made an advance of \$500, and asked the churches for \$3,000, we are truly glad we can see within \$212 of that amount.

If the brethren will only be thoughtful enough to make the contributions as much as they made it in this week's report we will go to the Convention at Wilmington beyond our request.

Brethren, don't forget we are increasing in number of beneficiaries. There are now several waiting the action of the Board. We have more on the Board than ever before. We are anxious to help all of them if you will allow us to. We can supply their needs only as you give us the means to do so. We are so glad we can help them some, if we can't give them so much as they ask for.

I would be glad to talk with any one at the Convention in Wilmington about any who are in depressed circumstances or needy condition. Our business is to help the helpless ones of our old brethren who need it.

Yours in their behalf,

J. F. MACDUFFIE,

Corresponding Secretary.

Chapel Hill, N. C., Nov. 21, 1907.

We are requested to announce that the reports of the Woman's Central Committee will close November 30th, making this a short quarter. Let all the Secretaries take notice of the same.

From the Religious Herald's report we see that the Virginia Baptists spent last year, \$34,359.32, State Missions, \$7,960.43, Sunday-schools, Education Board, \$4,499.20; Foreign Missions, \$55,830.56; Home Missions, \$22,993.30; Minister's Relief Fund, \$5,077.85; Orphanage, \$21,220.85; Education Commission, \$658.65; total, \$152,600.15; an increase of \$17,312.05 over last year.

Ground has been broken for the new brick church which the heroic little band of Baptists at Fremont will build. Pastor Shepherd is a hero in church building and personal sacrifices to the cause. After much delay we are to lead a cause at this prosperous little town. If we had been established there with the beginning of the town's growth we might to-day have a church there to rival Scotland Neck or Lumberton. The little band needs sympathy and help.

W. M. Department

CONDUCTED BY
MISS FANNIE E. S. HECK

OFFICERS WOMAN'S MISSIONARY UNION OF
NORTH CAROLINA, AUXILIARY TO
BAPTIST STATE CONVENTION:

President, Miss F. E. S. Heck
Cor. Secretary, Mrs. Hight C. Moore
Treasurer, Mrs. Wesley N. Jones
Rec. Secretary, Mrs. Joe Weathers
Secretary Young Woman's Work, Miss Mary K. Applewhite.
Band Supt., Miss Elizabeth N. Briggs
Address, Raleigh, N. C.

The third quarter's report closes November 30th. We trust it will be twice as large as that for last quarter.

Does any Society think it will not be missed from the list? Then it is mistaken. The first quality in a good Society is faithfulness and a failure to report each quarter shows a lack at this point.

We move that Mrs. Jones, our Treasurer, adopt and adapt the plan of Miss Briggs with the Sunbeams, and in her annual report put a star over against each Society which has not failed to report a single quarter this year.

The Christmas Offering! Surely the name is sufficient to wake up every Society. Envelopes, programs for Week of Prayer and Ingathering of Offering are now ready and can be had free on request from Mrs. Hight C. Moore, Raleigh, N. C.

None who have read this column this fall can have failed to be impressed with the splendid plans made by the association vice-presidents for the association meetings. That these meetings were often sadly interfered with for want of time and place for meeting has also been painfully apparent. We have often advised holding these meetings at a separate time and place from the association. And therefore appreciate the advice to this end given by the editor of the Recorder last week. The attendance may be smaller but those who come will be the women who are deeply interested and these will go away with definite information, plans and purposes such as they cannot gain from their present hurried sessions. At least it is worth giving a trial—but before trying, determine to try it two years in succession before giving a final decision.

The following resolution, offered by Livingston Johnson, was adopted at the State Convention in session at Goldsboro, December, 1906:

"Whereas, the Woman's Auxiliary Union has thought it wise to hold their meeting at a different time and place from that at which the Convention is held; and

"Whereas, we deem it of the highest importance that the relation of the two bodies shall be as close and cordial as practicable; therefore,

"Resolved 1. That we request the Union to send to our Convention annually as messengers the officers of The central committee and one messenger from each association.

"2. That these messengers shall bear a report from the Union to the Convention, which report shall be presented to the Convention by the Corresponding Secretary with the report of the Board, and that the same be incorporated as part of the report of the Board."

Woman's Missionary Meeting of the South River Association.

Dear Miss Heck:—Tonight I hasten, after attending our Association for two days, and holding two missionary meetings there, to report same.

The eleventh annual meeting of the Woman's Missionary Society met at Elizabeth church on October 24 and 25, 1907—Thursday and Friday. The vice-president called the meeting to order and after quoting Romans 12: 1-2, talked of our duty in regard to our Master's work—to seek to know His will, then to love, and to do it—to put His work first; that if we began the year with prayer, work and service, we could surely close it with praise and thanksgiving. We had so much to be thankful for during this associational year; not for what we have done, but for what God, our Heavenly Father, has done for us and through us, and to show our appreciation we must obey His orders; to go, or send, an order that we must not disobey.

Dr. Smith said the problem of missions would be solved if all Christians could catch Christ's vision of the world's need and be led by Heaven's power to go, or send. Heaven, the world, and hell are all calling for lost souls to be saved.

After a few brief remarks as to the object of our meeting—talk of the need of our work, to have a report of our work during this associational year, and plan for larger work during next.

Ten of the thirteen societies reported their work—Fayetteville, Spring Branch, Center, Salemburg, S. B. Salemburg, Y. W. A. Salemburg, White Oak, S. B. White Oak, Magnolia, S. B. Magnolia.

Some progress, yet many not moving forward as we should. Our aim for this associational year is \$425, but only raised \$364.18 of this amount. New church building has side-tracked a few of our societies in their contributions this year.

"State Mission Day" and "Enlistment Day" observed by a few. Enlistment Day resulted in nine additions to the Y. W. A. of Salemburg church, Spring Branch W. M. S. started the largest aim for next year, \$100. If each society could or would take this aim it would mean more than a thousand dollars from our missionary societies next year. But I fear our faith is not large enough.

Miss Mary Bennett told of Miss Julia McKinney's work. Due to circumstances we did not have as full attendance as usual, or heretofore, and being pressed for time Thursday afternoon we continued our meeting Friday morning. After the reading of the report on Woman's Work by Rev. Mr. Meeks, of Fayetteville, before the association; talks on Woman's Work, by Rev. Mr. Meeks and Rev. J. W. Cobb. They mentioned the gift of \$20,500 by the Sunday School Board at Nashville to the Woman's Missionary Union for the purchase of a building for the Woman's Missionary Training School at Louisville.

They put special emphasis on the importance of the organization of a "Y. W. A." in every church in our association. The report was received and adopted.

Immediately following these earnest talks on woman's work, and adoption of our report, we had the announcement made for all the women, especially young ladies, to meet with the vice-president in our second meeting. Almost every woman, young woman, and child, came to our meeting, and after urging the need of all of our women, young ladies and children being at work for our Master—to take up the neglected work, the drop-stitch work, which would solve the problem of

the future success of our woman's work—which resulted in the organization of a Young Woman's Auxiliary with fifteen members, with Mrs. Edwards as Leader, Miss Katie Faircloth, President, and Miss Mary Alderman, Secretary.

Also the organization of a Sunbeam Band with twelve members—Mrs. R. E. Hobbs as Leader.

What a joy came to me as so many bright, interesting faces looked up into mine, ready, yes, almost eager to undertake a part. Yes, their part in helping to bring lost souls to Christ. We parted happy with the thought of doing more for His glory. This associational meeting, though discouraging on the first day of our meeting, the second meeting on Friday morning resulted, we believe, in the prospect of much good.

Yours in His service
(Mrs.) S. A. HOWARD, V. P.

A Statement as to Our Contributions

Measuring time by our missionary calendar, half of our present year possessed with the closing of the quarter ending Sept. 30th. Let us see how we stand as to our aim for the year:

	Aim.	Amt. cop. first 2 Quarters.	Amt. to be raised.
For For'n. Miss.	\$10,865.	\$2,482.20	\$8,182.80
" Home "	7,500.	1,312.13	6,187.87
" State "	5,000.	2,628.83	2,371.17
" Ex. fund "	500.	251.88	248.12
" Margaret Home "	100.	56.01	43.99
" Home Miss. Boxes "	2,500.	117.00	2,383.00
" Louisville Training School "	500.	194.25	305.75
Total	\$25,765.00	\$7,070.31	\$18,694.69

Now, let us see how this compares with last year. The first two quar-

ters last year the societies contributed \$5,624.01. The total for the year was \$20,804.89, making the amount contributed the last two quarters \$15,180.88. To reach our aim, this year we must give during this and the next quarter \$4,514.62 more than we did in the same length of time last year, and that, too, with the present quarter a month short.

Now the question arises: Can we do this? It depends on each one of us individually. Not only on each Society doing its part, but on each member. Truly we have attempted "Larger Things" in North Carolina. Shall not we each feel our responsibility in this matter, and give to our work in the short time that remains to us of the present year, more time, more prayer and more sacrifice than we have ever done before.

MRS. WESLEY N. JONES, Treas.

Henry W. Grady testified: "The saloon is the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshrined to judgment than all the pestilences that have wasted life since God sent the plagues to Egypt, and all the wars since Joshua stood beyond Jericho."

Art tired?

There is a rest remaining. Hast thou sinned?

There is a sacrifice. Lift up thy head. The lovely world, and the over-world alike,

Ring with a song eternal, a happy rede,

"Thy Father loves thee."

—Jean Ingelow.

Throat Coughs

Ask your doctor about these throat coughs. He will tell you how deceptive they are. A tickling in the throat often means serious trouble ahead. Better explain your case carefully to your doctor, and ask him about your taking Ayer's Cherry Pectoral. Then do as he says. Get the best medicine, always.

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The Other Side of the World.

A dear little girl with a curly head
Was tired of play and ready for bed;
But before she could nestle down to
rest,
She wanted to see the sun set in the
west.
"Oh, mamma, the sun is all gone!"
said she;
"It's been shining all day for you
and for me,
And now does it shine on the other
side?
Does it go to Japan when it seems
to hide?"

"When it shines do the children
there feel glad?
Do they know it's the very same sun
I had?
I've wished and I've wished I could
look and see
If the girls over there are just like
me.

"Are China and Africa where it
goes?
Then it shines upon heathen girls, I
s'pose.
Why are they heathen? And why do
you say
I must give my pennies? And why
must I pray?"

"My dear little girl," the mother re-
plied,
"The children who live on the other
side
Have the same bright sun that we
have had,
And when they see it they laugh
and are glad.

"And in many ways they are much
like you;
But I'll tell you this because it is
true—
While the children there have the
same bright sun,
And watch it go down when the day
is done.

"They have not the Light that comes
from heaven,
The Light to God's own followers
given;
And that is the reason you give and
pray
For the girls and the boys so far
away."—L. A. S., in Chil-
dren's Missionary Friend.

Young Evangelists.

Can you who live in the civilized
world fully realize that that old
statement made by the prophet Isaiah
centuries and centuries ago: "And
a little child shall lead them," holds
good among the children here in far-
off Africa, where heathenism exists
in its darkest phase and where few
children know the real meaning of
mother, father, and love? Oh, yes,
it is just as true here as in all por-
tions of the world where the light
of the Gospel has shone.

I will tell you in this letter of
some boys who were rescued five or
six years ago from cruel slave raid-
ers. One of them was taken from
horrible cannibals, who doubtless had
planned a dainty meal of his little
body. Hungry, naked, and forlorn,
they were taken into the tender,
loving care of the missionaries, whom
they soon learned to love as their
friends. They were at once put into
the mission school, where their minds
were awakened to new ideas and
thoughts, and their intellect began to
unfold as a blossoming rose. They
learned very rapidly, and now they
are able to read, write, and spell
beautifully. They also do nice work
in arithmetic. These boys were early
instructed in the catechism and
truths of the Bible. They soon ac-

cepted our loving Saviour as their
Saviour, too, and since then they
have been most steadfast little Chris-
tians. They know the catechism and
many Bible stories.

There are many people around and
near the mission who are yet too
superstitious to enter into the house
of the "Foreigners' God." There-
fore it is necessary to carry the Gos-
pel to their immediate villages. Three
months ago a call was made for vol-
unteers to go to these neighboring
villages to preach and to teach.
These four boys arose and said: "I
will go." They seemed rather small
and young to enter such a work, but
the missionaries, remembering the
words: "And a little child shall
lead them," sent them forth. Now,
every morning these boys may be
seen with books, charts, slates and
pencils, going to the villages where
many gather to hear their message,
and are learning to read and write
in their language. They do not re-
ceive any special compensation for
this work, but they are doing all in
the name of Jesus, who said: "Freely
have we received, freely give."

There are many others on the mis-
sion who are as steadfast and zealous
in their Christian life, and are
doing similar work, but these are the
youngest evangelists of our mission.

Please pray for our work here, and
especially for the native Christians
and evangelists, that they may be in-
strumental in bringing many souls
into the Kingdom of Christ.—Selected.

What One African Boy Saw.

"When I went to Delagoa Bay I
went by the river. I saw many wa-
ter-cows (hippopotami) when I came
to Khatwan. I saw where wild ele-
phants, tigers, objeana, and all wild
animals stay. I saw where elephants
had recently passed. We were all
afraid of them especially at night;
wolves are found too. Near by there
is a lake which has many hippopo-
tami. When they come out they are
as many as your father's cattle, when
they feed themselves on grass. The
English do not want them shot be-
cause they are on their country.
They always make noise. The river
Usutu has many crocodiles, many as
you can imagine."—Selected.

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FOUNDED 1833 BY THOMAS MEREDITH
ORGAN OF THE BAPTIST STATE CONVENTION
OF NORTH CAROLINA.

Entered at the Raleigh postoffice as second
class mail matter.

PUBLISHED BY

The Biblical Recorder Company,
(Organized 1901.)

Subscription, one year, in advance, - \$1.50
Advertising rates on application.

REV. CHAS. W. BLANCHARD, Editor.
JOHN S. PEARSON, Business Manager.
J. S. FARMER, Gen. Representative.

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Acknowledgments.

State Missions.—Maxton, \$50.00; Albemarle, 12.50; Surry Association, 225.00; Fort Creek, 2.00; Huldah, 2.00; Mt. Lebanon, 2.00; Olivet, Wilmington, 2.00; Skiloh, Wilmington, 2.17; Barlow's Chapel, Wilmington, 6.70; Eastern Association, 42.38; Cypress Creek, 1.00; Seaboard, W. Chowan, 22.00; Holly Springs, W. Chowan, 5.55; Mt. Tabor, 23.48; Dover, Montgomery, 8.00; Bethlehem, W. Chowan, 11.55; First Bryson City, 40.00; Mt. Gilead, 1.00; Western Prong, 3.19; W. M. S., Goldston, 3.04; Pleasant Plain, C. F. & Col., 2.10; Salem, Wilmington, 1.60; Antioch, Brunswick, 3.07; W. M. S., Antioch, Brunswick, 1.44; Fairfield, 2.15; Mt. Lebanon, 5.32; W. M. S., Aberdeen, 8.15; Berea and S. S., Buncombe, 12.00; W. M. S., Berea, Buncombe, 3.00; Hickory Mt., 5.00; Moore's Chapel, 5.00; Mill Creek, 50.00; Worthville, 8.00; Bethel, So. Yadkin, 11.00; Pleasant Grove, Tar River, 2.25; Kelford, 20.00; Chowan, 23.40; Meherrin, 4.35; Marshville, 30.25; Zion Hill, 1.42; Bladen Association, 46.94; Galeed, Bladen, 23.00; Abbottsburg, 3.00; Gum Springs, 1.95; Lebanon, 7.15; W. M. S., Fork, So. Yadkin, 5.00; Sunbeams, Fork, So. Yadkin, 1.50; Coinjock, 9.50; Elkin, 5.00; Inwood, 3.00; Lebanon, Brunswick, 6.20; Beaver Dam, 2.00; Mrs. Rebecca J. Smith, 10.00; Joyner's Chapel, 1.30; Jersey, Liberty, 1.00; Union Grove, 2.25; Laurel Branch, 3.50; Mineral Springs, Pee Dee, 1.50; J. L. Kirk, 1.00; First, Wilmington, 127.75; W. C. Meadows, 3.00; Selma, 125.00; Apex, 15.66; S. S., Apex, 4.77; East Bend, 3.00; Winton, 2.18; Sunbeams, Winton, 1.56; Lewiston, W. Chowan, 7.75; W. W. Johnson, 1.00; Burgaw, 3.84; Sandy Bottom, Neuse-Atlantic, 4.00; Bethlehem, 3.95; Cape Fear, 3.13; W. M. S., Gardner's, 11.35; Cross Roads School House, 2.00; Woodland, 2.32; S. S. Board, books, 400.00; Johnston Co. Association, 1,043.50; West Concord, 3.06; Calvary, So. Yadkin, 6.03; Enon, 6.00; Brookford, .67; St. Grove, 1.64; Faith, 7.25; Forest Grove, 2.65; S. S., East, 10.00; Stanly Association, 110.25; Mt. Herman, Pilot Mt., 2.50; Ballards Bridge, Chowan, 2.50; Bethel Chowan, 16.80; Beulah, Chowan, 16.40; Center Hill, Chowan, 13.90; Chappell's Hill, Chowan, 11.31; Eureka, Chowan, 12.08; Gatesville, Chowan, 22.31; Great Hope, Chowan, 10.00; W. M. S., Hertford, Chowan, 6.00; Y. L. S., Hertford, Chowan, 10.00; Sunbeams, Hertford, Chowan, 4.00; Hertford, Chowan, 29.50; Macedonia, Chowan, 5.00; Middle Swamp, Chowan, 24.80; Mt. Sinai, Chowan, 5.00; Reynoldson, 15.75; Rocky Hock, Chowan, 42.00; Salem, Chowan, 20.00; Sandy Cross, Chowan, 15.00; Warwick, Chowan, 36.01; Whiteville Grove,

Chowan, 20.00; Yeopim, Chowan, 20.05; Yeopim Union, Chowan, 17.25; Rowan, Eastern, 2.20; Eagles, Tar River, 3.00; Union Chapel, C. F. & Col., 1.25; Prospect, 2.12; Holloways, Liberty, 12.05; Brasfield, 10.00; Baptist Center, 1.38; Centre, 2.26; Pittsboro, 7.09; Rock Spring, 4.17; Round Hill, 5.66; Poplar Springs, 2.43; Oak Ridge, Stokes Co., 3.40; Beaver Dam, 3.45; Bakersville, 1.25; Yellow Mt., 1.25; Salenburgh, 3.00; Sunbeams, Salem, 3.00; Johnston Association, 52.97; South Side, Winston, 4.71; W. M. S., Ashboro St., Greensboro, 8.75; Y. L. S., Ashboro St., Greensboro, 2.00; Sunbeams, Ashboro, St., Greensboro, 3.25; Boys' M. B., Ashboro St., Greensboro, 2.00; Aberdeen, 2.50; Z. D. Harrill, 10.00; Jonathan's Creek, 3.00; South Fork Association, 83.98; Olive Branch, 5.00. Total this week, \$3,377.69. Previously reported, \$18,338.02. Total this year, \$21,715.71.

Foreign Missions.—Eastern Association, \$6.85; Seaboard, W. Chowan, 5.00; Rock Spring, 4.75; W. M. S., Oliver, Chowan, 1.15; Bladen Association, 40.58; Woodland, 14.98; Taylorsville, 5.00; Union Grove, 2.00; Middle Swamp, 33.00; Sunbeams, Winton, 1.56; Gardner's, 19.30; W. M. S., Gardner's, 7.91; Stanly Association, 41.21; Rock Spring, 2.00; W. M. S., Poplar Spring, 2.95; Center, 10.00; Lisbon, 5.00; South Side Winston, 4.84; South Fork Association, 116.57. Total this week, \$380.65. Previously reported, \$26,806.51. Total this year, \$27,187.16.

Home Missions.—Eastern Association, \$43.20; Seaboard, W. Chowan, 4.00; Bladen Association, 19.63; Galeed, Bladen, 6.80; Woodland, 15.00; Union Grove, 2.00; Laurinburg, 5.05; Selma, 10.00; Sunbeams, Winton, 1.55; W. M. S., Gardner's, 5.22; Stanly Association, 17.00; Rock Spring, 2.00; Salem, 3.25; South Side, 5.31; Ashboro St., Greensboro, 11.00; South Fork Association, 75.47. Total this week, \$226.48. Previously reported, \$13,951.82. Total this year, \$14,178.30.

Education.—Eastern Asso., \$32.53; Seaboard, W. Chowan, 5.00; First, Raleigh, 74.57; Bladen Association, 21.70; Woodland, 6.00; Selma, 11.50; Stanly Association, 10.50; interest from invested funds, 479.52. Total this week, \$641.32. Previously reported, \$3,311.56. Total this year, \$3,952.88.

Sunday School Missions.—Eastern Association, \$4.08; Seaboard, W. Chowan, 1.50; Bladen Association, 1.00; S. S., Spray, 8.23; S. S. Board, 375.00; So. Fork Association, 15.36. Total this week, \$405.17. Previously reported, \$1,148.71. Total this year, \$1,553.88.

Margaret Home.—W. M. S., Brasfield, \$1.00; W. M. S., Poplar Spring, 1.00. Previously reported, \$104.69. Total this year, \$106.69.

Ministerial Relief.—Eastern Association, \$47.86; Seaboard, W. Chowan, 1.50; Bladen Association, 31.70; Selma, 10.00; Stanly, 16.50; Rock Spring, 1.00; So. Fork Association, 31.75. Total this week, \$140.31. Previously reported, \$2,788.56. Total this year, \$2,928.87.

Students, Aid Fund.—Eastern Association, \$5.03; First, Raleigh, 75.00. Previously reported, \$133.70. Total this year, \$213.73.

Louisville Training School.—W. M. S., Laurinburg, \$7.00; W. M. S., Brasfield, 1.15. Previously reported, \$67.90. Total this year, \$76.05.

Total reported for all objects this week, \$5,261.80
Previously reported for all objects, 66,274.25

Total reported for all objects this year, \$71,536.05

WALTERS DURHAM,
Treasurer Baptist State Convention.



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Notice.

At the last session of the Mt. Zion Association which met at Olive's Chapel, I took some subscriptions and renewals for the Foreign Mission Journal. During my sickness my list got misplaced. Those who subscribed to me will please send me their names and addresses at once to Durham, N. C.

Yours truly,

W. C. BARRETT.

Attention, Vice-Presidents!

At some suitable hour during the convention there will be a meeting of the Associational Vice-Presidents of the Foreign Mission Board. We hope every Vice-President who can possibly attend the convention will be present at this meeting.

W. C. TYREE.

What to Give for Christmas Presents.

"The entrance of thy Word giveth light." Every man, woman and child should have a plain, clear print, attractive morocco bound copy of the "Book of Books." What can you think of that will make a more appropriate present at this season than a nice Bible? The Pentecostal Pub. Co., of Louisville, Ky. (whose ad appears in our paper), are offering some very attractively gotten up Bibles at greatly reduced prices. Write them at once, stating what you want.

Read Bible Offer, page 16.

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Program for Pastor's Conference,
Wilmington, N. C., Dec. 3-4, 1907.

Tuesday, 7.30 p. m.—Devotional Exercises.

7.45 p. m.—Organization.

8.00 p. m.—Topic, The Pastor.

(1) Piety and Prayer the Chief Elements of a Pastor's Power—W. R. Gwaltney.

(2) The Pastor's Temptation—C. W. Scarborough.

(3) The Pastor in His Study—T. W. Chambliss.

(4) The Pastor in the Homes of His People—H. A. Willis.

(5) The Pastor in His Pulpit—H. H. Hulten.

(6) The Pastor's Experiences, in Conversion, Call to the Ministry, Prayer, and Soul-winning.

Wednesday, 9.30 a. m.—Devotional Meeting—H. A. Brown.

10.00 a. m.—Exegesis, Acts 2, 33. T. J. Taylor.

10.15 a. m.—Topic, The Pastor and the Church.

(1) What Constitutes a New Testament Church?—C. H. Durham.

(2) The Lack of Church Discipline: Causes and Consequences—R. E. Neighbor.

(3) The Importance of Training Young Christians and the Difficulty—M. E. Parish.

(4) Systematical Benevolence—J. W. Lynch.

(5) Soul Winning—the Real Work of the Church—Wm. Lunsford.

(6) Question Box.

3.00 p. m.—Devotional Meeting.

3.30 p. m.—Topic, The Pastor, the Church and the Denomination.

(1) The Spirit of Brotherhood Among the Pastors—A. B. Dunaway.

(2) The Independence and Interdependence of Baptist Churches—H. W. Battle.

(3) Loyalty to Denominational Agencies and Institutions—E. E. Bomar.

(4) The Need of More Preachers and Missionaries and How to Meet It—L. M. Mercer.

Dear Brother:—We hope you can take the part assigned you in the above program. If you can not, please let me know as soon as possible. The time assigned each speaker is fifteen minutes. From the number of speakers you will see it is necessary to confine each to this limit. We hope God will make the conference a great blessing to all of us.

Truly your brother,

L. JOHNSON.

F. D. HALE.

W. R. CULLOM.

B. CRAIG.

W. C. TYREE.

Committee.

Pomona's New Church Completed.

Dear Recorder:—I wish to say just a few words in regard to what we have been doing since you heard from us last. We have our new church completed and we can't quite express how much we love and appreciate this wonderful gift from God. Indeed it is a source of pleasure to us all. The first to be held in the new church was a protracted meeting, lasting eight days, and in which Bro. W. H. Strickland was with us and did the largest portion of the preaching, and night after night he stood before the congregation and plead with the lost sinners, telling them of Jesus and His love.

It can be truthfully said as it is stated in that favorite old song: "To win immortal souls to Christ, the earnest preacher tried," but alas the meeting closed and none was saved. We enjoyed having Brother Strickland with us and was sorry when the time came for him to leave.

We have organized a Sunday-school and enrolled fifty odd scholars. We hope to add more as we

grow older. Bro. B. F. Campbell was elected superintendent and we think he will make us a very able one. We also have a Woman's Missionary Society, which you may hear from later.

Now we do most earnestly ask the prayers of the Baptists for this place that we may all become more interested and qualified to do the great work that is so much needed here.

F. L. FIDDLER.

Pomona, N. C.

Several Meetings.

Dear Bro.:—It has been some time since I wrote anything from this field.

I have had Revs. G. M. Duke, G. W. Coppedge, C. V. Brooks, and W. O. Johnson with me in meetings this summer. We held a meeting at Samaria and Hickory, in which there were seven baptisms and one restored at each church. Brethren Coppedge and Johnson doing the preaching. At Hickory Brother Johnson did the preaching. At Antioch the writer did the preaching. Seven added by baptism and one restored. The church had been without a pastor since May. The church was greatly revived, and they have secured Brother Johnson as pastor for next year. He is a fine young man, a clear reasoner and an excellent preacher. Bro. C. V. Brooks did the preaching (here) at Castalia. He is a very fine preacher, and did some of the plainest and most thought-stirring preaching that I have heard in a long time. He did the school great good and several students were converted. We had four to baptize and others will join their home churches. Some joined other denominations. The other meetings were not so good in their outward appearance, but Brother Duke, at Stanhope, and Brother Coppedge, at Sulphur Springs, did some excellent preaching and the churches were greatly helped. One baptism at Stanhope, three converts at Sulphur Spring, but no baptisms.

We have enrolled fifty-five boarders in our school at Castalia; that is a gain of fifty per cent over any preceeding session. We have enrolled over a hundred students this fall.

A student can pay all necessary expenses for a month with \$10.00 without music, and \$12.50 with music. We are trying to bring education in reach of all.

G. W. MAY.

Castalia, N. C., Nov. 16, 1907.

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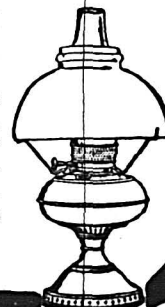
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Obituaries

Tolar.—Mrs. Betty Tolar, widow of the late T. J. Tolar, departed this life at her home in Rennert, October 14, 1907. Her quiet, sweet disposition, her tender, loving regard for her family and friends, her abounding hospitality, and abiding interest in her church were indeed a benediction upon all who knew her. She was a member of old Providence church, now Lumber Bridge, and was baptized by Elder John Monroe. Her brother, Col. S. J. Cobb, relates her beautiful testimony before the Saturday Conference that received her; how she rushed into the family room one early morning from her bed-room, her face radiant with new-found joy, exclaiming, "Faithful is the saying and worthy of acceptance that Christ Jesus came into the world to save sinners." "I want to join the church and be baptized."

She was ever a devoted reader of the Biblical Recorder, eagerly anticipating its arrival week by week. She was born October 30, 1837, and was married to T. J. Tolar in 1869. They became consistent members of the McAlphines Grove, now Rennert Baptist Church, October 30, 1886.

Five worthy sons survive them—A. M., W. C., T. S., J. J., and Rev. James Tolar—well known as a most beloved and faithful pastor, located at present near Sumter, S. C.

O. P. MEEKS.

Mrs. Eliza Bowden.

In memory of Sister Eliza Bowden, who suddenly died October 14, 1907, at her home in Franklin County. She reared five children, four of whom lived to mourn the loss of a mother. One preceded her by about two months. We hear not thy gentle voice any more. We see not thy slow tread as in home thou didst come to our need. We see not thine eye as it spoke in tenderness and love. We feel not thy dear hand as it was gently and lovingly pressed on our brow when we suffered. Thy thin gray locks of seventy summers are no more with us. Thy place in church is vacant, but a holy influence is left. A vacant place at the table, a vacant chair in thine own corner tell us that thou hast won a great victory and gone to thy reward. We miss thee; yes, we miss thee, mother in Israel, but we know where thou art gone, and hence rejoice at thy gain and hope to meet thee bye and bye.

G. W. MAY.

Rev. J. K. Howell.

The life and faithful services of the late Rev. J. K. Howell deserve more than a mere notice of his death; and I have been hoping that some one, who knew him longer than I did, would write something of his life and labors, and not let so good and useful a servant of God pass out with only a line or two recording his death. As this has not been done, I will offer some tribute, though it be imperfect, to his memory.

For seven or eight years Brother Howell and I labored in adjoining pastorates, and during that time I saw much of him, and learned to love him for his pure Christian character, and for his zeal and faithfulness in the Master's cause. He was not a great preacher, as that word goes, but he preached no foolishness. Being satisfied to preach the pure Gospel in the old-fashioned way, he never strained the Scriptures to appear original. No one

was in danger of being misled under his preaching. And he labored not only for the salvation of souls, but for the proper training of them after they were saved.

Brother Howell's health was not good, and I think on that account he was not able to apply himself closely to study long at the time; but when he did take his Bible in hand to study he tried as hard as any one I ever knew to get the true meaning of its teaching. He was a conscientious Bible student.

Enthusiastic in the service of the Master, he did a great deal of mission work. He went out into the highways and hedges after the people. Although not strong in body, he hesitated not to make extra appointments at school houses or anywhere that he could get the people together to hear the Gospel; and he did much of this kind of work.

Not being given to proclaiming his own deeds, it is likely that Brother Howell was not appreciated according to his real work; but those who were close to him and witnessed his earnestness, his aggressiveness, his untiring zeal, cannot but feel that a most worthy and useful servant of the Lord has gone to his reward, and one whose life made an impression that will go on and on all through the coming years blessing the world. He lived to a good old age, and was ripe for the gathering.

J. R. JONES.

Mrs. J. B. Reid.

Sister J. B. Reid, wife of Deacon J. B. Reid, of Red Oak Church, died of cancer, at her home, November 3, 1907. She had been a great sufferer for two or three years. She bore her suffering patiently. She knew that death was approaching, and that its hand could not be stayed for all had been done that human skill could accomplish, and resignedly she waited the Master's call. She was a Primitive Baptist in faith, but so great was her love for her husband that she would not join a church which her companion could not join, so she gave her life to him and her children, sending them to Sunday-school and teaching them to love God. The children that know good from evil are members of the Baptist church. Truly a good woman is gone. She was very energetic and looked after her home and family well. It was as an oasis in a desert to be in her house. She was so thoughtful of her guest that a person soon learned to love her and her home.

She leaves a husband and six children to mourn for mother.

We are glad to be able to say, your loss is mother's eternal gain. Therefore live to meet her with God. She died believing that God would give her a place at His right hand. We honor thee and the vacant place left on earth by thee, dear mother, and will trust the Saviour to one day take us to thine abode.

We deeply sympathize with the bereaved family and friends.

G. W. MAY.

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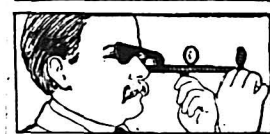
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Literary Notice.

The September number of the Wake Forest Student is one of unusual value. It is mainly a contribution of Baptist Historical Papers. One by Thomas M. Pittman or the Development of Baptist Co-operation in North Carolina. There are two articles from the pen of Dr. E. W. Sikes, one, "Minutes of North Carolina Baptist General Meetings of Correspondence for 1812, 1813, 1814, 1816"; Another, "Minutes of North Carolina Baptist Society for Foreign Missions for 1817, 1818, 1819." The other contributors are Wm. Ray Griffin and H. J. Massey.

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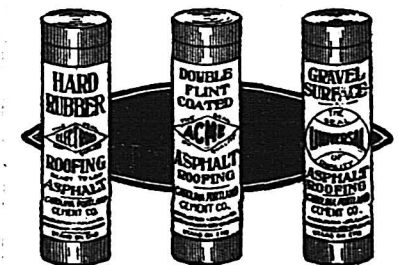
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EAST-BOUND.		N. & S. RAILWAY STATIONS.	WEST-BOUND.	
READ DOWN.			READ UP.	
3	1		2	4
Daily.	Daily.		Daily.	Daily.
P. M.	A. M.		A. M.	P. M.
4.10	7.30	Goldsboro	11.30	8.35
4.20	7.40	Millers	11.20	8.25
4.31	7.51	Beta	11.09	8.14
4.41	8.01	LaGrange	10.59	8.04
4.55	8.15	Falling Creek	10.45	7.50
5.10	8.30	Kinston	10.30	7.35
5.22	8.42	Caswell	10.18	7.23
5.32	8.52	Dover	10.08	7.13
5.45	9.05	Cove	9.54	6.59
5.56	9.16	Tuscarora	9.44	6.49
6.01	9.21	Clarks	9.39	6.44
	9.30	Neuse Crossing	9.30	
6.18	9.38	New Bern L	9.22	6.27
6.28	9.48	L New Bern A	9.17	6.22
6.49	10.09	Riverdale	8.51	5.58
6.54	10.14	Croatan	8.45	5.51
7.08	10.28	Havelock	8.32	5.37
7.27	10.47	Newport	8.18	5.18
7.33	10.53	Wildwood	8.07	5.12
7.37	10.57	Manafield	8.03	5.08
7.47	11.07	Morehead City	7.53	4.58
7.52	11.12	Atlantic Hotel	7.48	4.53
8.10	11.30	A Beaufort L	7.30	4.35

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D'y Ex. Sun.	D'LY.			D'LY	D'y Ex. Sun.
1	5			4	2
A. M.	P. M.			A. M.	P. M.
8.00	4.40	Lv. Raleigh	Ar.	10.40	6.00
8.55	5.15	McCullers		10.06	5.15
9.16	5.30	Willow Springs		9.50	4.50
9.40	5.51	Varina		9.40	4.32
9.55	6.00	Fuquay Springs		9.23	4.17
10.13	6.18	Chalhybeate		9.06	3.59
10.37	6.38	Lillington		8.42	3.51
11.55	7.45	Ar. Fayetteville	Lv.	7.30	2.15

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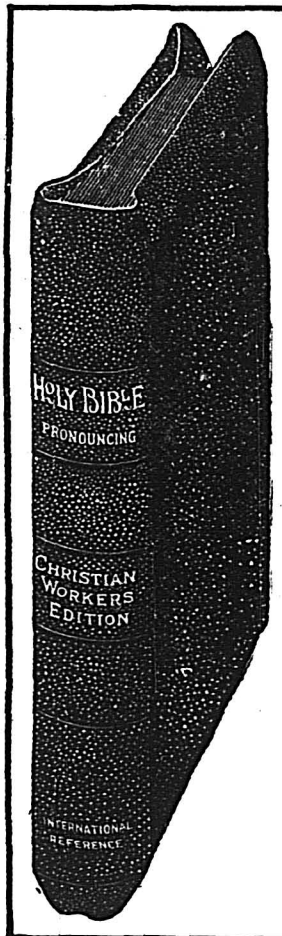
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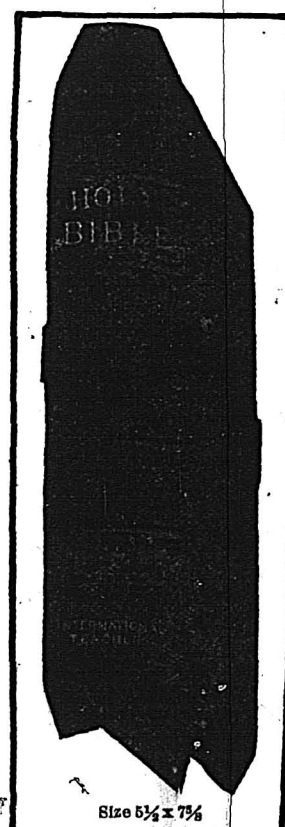
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They that sealed the covenant. NEHEMIAH, 10. *The points of the covenant.*

gavest before them, neither turned they from their wicked works.

36 Behold, ^awe are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

37 And ^bit yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we ^cmake a sure covenant, and write it; and our princes, Lé'vites, and priests, ^dseal unto it.

CHAPTER 10.

¹ The names of them that sealed the covenant. 29 The points of the covenant.

NOW ²those that sealed were, ^aNé-hé-mí'ah, ^bthe Tir'shā-thā, ^cthe son of Hāch-g-lí'ah, and Zīd-kí'jah,

² Sēr-g-lí'ah, Az-g-rí'ah, Jēr-g-mí'-

B. C. 446.

^d Deut. 23. 48. ^e Ezra 9. 2.

^f Deut. 23. 31.

^g Deut. 23. 48.

^h 2 Kin. 23. 2.

ⁱ Chr. 23. 10.

^j 34. 31.

^k Ezra 10. 3.

^l ch. 10. 29.

^m Heb. are at the sealing, or, sealed.

ⁿ ch. 10. 1.

25 Rē'hūm, Hā-shāb'nah, Mā-g-sē'-jah,

26 And Ā-hí'jah, Hā'nān, Ā'nān,

27 Māl'luch, Hā'rim, Bā'g-nah.

28 ¹ And the rest of the people, the priests, the Lé'vites, the porters, the singers, the Nēth'i-nims, ² and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, ³ and entered into a curse, and into an oath, ⁴ to walk in God's law, which was given ⁵ by Mō'ses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give ⁶ our daughters unto the people of the land, nor take their daughters for our sons.

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